

**GODS
ARROW
AGAINST
ATHEISTS.**

By HENRY SMITH.



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A Table of such Chapters as are handled in this Booke following.

In the first Chapter, is contained the absurdity of Atheisme, and Irreligion, with the confutation thereof.

In the second and third Chapters, the Christian Religion is approved to be the onely true Religion, against the Gentiles, and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fifth Chapter, the Church of Rome is disproued to be the true Church of God.

In the sixth Chapter, the Brownists, and Barrowists, with their detestable Schismes, are confuted, and our Church approued to be the onely true Church of God.

ALTA OF THE CHINESE AND
OF THE TIBETANS

THE CHINESE AND TIBETAN
CIVILIZATIONS ARE THE OLDEST
AND MOST ANCIENT IN THE WORLD.
THEIR CULTURES ARE THE MOST
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GODS ARROW AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

*That there is a God; and that he ought to
be worshipped.*



Theisme and Irreligion was euer odious euen among the Heathen themselues: insomuch as that *Protagoras*, for that he doubted whether there were any God or no, was by the Athenians banished out of their countrey. *Diagoras* was such a notorious Infidell, that

hee held there was no GOD; him, and all such like Atheists the very Heathens haue abhorred and detested, as being more like rude beasts, then reasonable men: for *Cicero*, the Heathen Philosopher doth condemne them all, and further saith, that *there was never any Nation so savage, or people so barbarous, but alwayes confessed there was a God*: whereunto they were led euen by the light of nature, and naturall instinct. For, the very same is confirmed by the common vse of all Heathens, in lifting vp their eyes and hands to heauen, in any sudden distresse that commeth vpon them. Yea, by experiance of all ages it hath beeene provoud, that Atheists themselues, that is, such as in their health and prosperity, for more liberty of sinning, would striue against the being of a God, when they came to die or fall into great misery, they of all other world

1. Arg.
Consent of the
Heathen, & con-
fession of all
Nations.

*Cicero libde
natura Deo.*

2. Arg.
Instinct of
Nature.
*Tertul. de
Anopis.*

2 God's Arrow against Atheists.

Sententia lib. 1.
de Jura.

3. Arg.
Confession &
experience of
Atheists them-
selves.

Sueton. in Calig.
3. 51. Dion in
Caligula.

shew themselves most fearfull of this God, as Socrates himself declareth: insomuch as Zeno the Philosopher was wont to say, that it seemed to him a more substantiall proofe of this matter, to heare an Atheist at his dying day, preach God (when he asked God and all the world forgiuenes,) then to heare all the Philosophers in the world dispute the point: for that at this instant of death & misery, it is like that such do speake in earnest & sobriety of spirit, who before in their wantonnes impugned God. It is remembred of *Caius Caligula* (that wicked and incestuous Emperour) that hee was a notable scorner and contemner of God, and made no reckoning of any other to be God but himselfe; yet this abominable and wicked Atheist, as God left him not vnpunished (for by his iust judgement he was slaine by some of his own officers:) so whilest he liued, he was wont (as the Historiographers report of him) at the terrible thundring and lightning, not onely to couer his head, but also to get himselfe vnder his bed, and there to hide himselfe for feare. Whence, I pray you, came this feare vpon him; but that his owne conscience did tell him (howsoever in words per chance he would not affirme so much) that there was a God in heauen, able to quail & cast down his pride & al the Emperours of the world, if he listed, whose thunderbolts were so terrible, as that iustly by his own example he shewed, he was to be feared of all the world? And hereof it is that some say, that God is called *Déus*, of the Greeke word *Theos*, which signifieth feare, because the feare of him is planted and ingraffed in the very natures and conscience of all reasonable creatures, yea euen in the conscience of the greatest contemners, and rankest Atheists of the world: who, say what they list, and do what they list, yet shall they never be able to roote out this impression: namely, that there is a God, whose feare is ingrauen in the hearts of all men. And whence, I pray you, commeth shame in men after an offence committed: Or why shoulde men (by naturall instinct) putt a difference and difference between vertue and vice, good and euill, if there were not a God, who because he loueth the one, and hateth the other, hath written that difference in every mans heart?

4. Arg.

Difference and
conscience of
good and euill.

Therefore

Therefore conclude, that every mans knowledge, conscience, and feeling, is in stead of a thousand witnessess to conuince him (whosoeuer he be) that there is a God which is to be feared, which hateth iniquity and wicked wair, and which in time of trouble and deepe distresse is to be sought vnto for refuge and relief, as the acts of the very Heathen themselves doe plainly demonstrate.

2 Moreover, as God is to be felt sensibly in every mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, & of all things therein contained. for that this world had a beginning, all the excellent Philosophers that ever were, haue agreed, except Aristotle for a time, who held a fancy, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held the contrary, in his booke *De mundo*, which he wrote to King Alexander (which booke *Iustini Martyr* esteemed greatly, and called it the Epitome of all Aristotle's true Philosophy.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then who it was that made it? If you say it made it selfe; it is absurd: for how could it make it selfe, before it selfe was made, and when it had no being at al? If you say that somthing within the world made the world, that is, that some one part of the world made the whole; that is more absurd: for it is as much as if a man shuld say, that the finger (and this, before it was a finger or part of the body) did make the whole body. Wherefore it may be conuinced by force of this argument (which is plainly demonstratiue) that a greater and more excellent thing then is the whole world put together; yea, that some thing which was before heaven and earth were made, was & must needs be the maker and framer of this world: and this can be nothing else but God the Creator of all things, who was before all his Creasures, & is termed in the sacred writings, *Alpha* and *Omega*, the first & the last: for that he only was without beginning himselfe, and shall be, and remaine without ending. For he is eternall, being the *Primum Mover*, and the *only Almighty Creator of all things*. So true is it which Paul

s. Arg.
The creation
of the world.

Vide Plutarch.
de placit. philos.
Aristot. lib. 8.
Aristot. lib. 8. de
mundo. &c. vide
Plutin. lib. de
mundo.
Iustini. in
Apoloz.

Gods Arrow against Atheists.

Rom. 1.20.

the Apostle doth testifie, when hee saith, *that the invisible things of God (that is, his eternall power and divine Essence) are seene perfectly in the creation of the world, being perceived by his works which hee hath made.* If therefore men would but cast vp their eyes to heauen, & from thence look down againe vpon the earth, and so behold the excellent beauty and building of this world, they cannot be so foolish or dull-conceited, but they must know there was and is a God which was the maker of them, and be moued in some sorte to glorie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God, that he is *Pater bonum*, the Father of men, to shew that men haue their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but Man (who for his beauty and excellency is called in Grecke, *microcosmos*, the little world) still wee shall be enforced to acknowledge God the Author of vs, the *Father and Creator of vs*. So true is that which *Paul* the Apostle noteth out of the Poet *Arianus*, which saith, *Eius progenies sumus*; We are the issue or off-spring of God. And as true it is, which he further saith in that place, that *In him we live, move, and have our being*. And therefore we owe all dutifull obedience and subiection vnto him, which duty and nature commands vs to performe in regard of our creation. For the sonne honoureth his father by natural dity, and all men are naturally carried to be gratefull to their founders to whom they are specially bound, & whom they ought not to forget, neither will, except they be extreme vnthankfull and dissolute.

6. Arg.

3 Not only the creation of the world, and of all things therein contained, doth proclaim that there is a God, who is to be honoured for his infinite extended authority and almighty power (for he made all things of nothing, onely he spake the word, and they were created) but his daily blessings and benefits sent downe vpon the earth, do shew also *there is a God*, (which is prouident, and hath care of men, and therefore of men to bee praised, thanked, and glorified for euer.) For true is which Saint *Paul* faith in this

The mercies
and blessings
of God.

Heb. 11.2.

Genes. 1.

Gods Armes against Atheists.

5

this behalfe, that God left not himselfe without witness, when *Act.14.17.* he bestowed benefites from heauen, giving unto vs raine and seasonable weafer, and filling our hearts with weas and gladnes. By meanes of these & all other his blessings, men might and still may dayly be induced, not onely to beleue that there is a God, from whom they receiue all their, but also to acknowledge and attribute all praise and thanksgiving vnto him, as to their first principall and speciall benefactor. For the Oxe doth know his owner, and the Asse his Master, feeder, and maintainer. And therefore how can it be, but reasonable men shoulde much more know God, not onely their first founder and Creator, but their daily feeder, preseruer, keeper and vholder? For so oft as they thinke vpon these things, and see and haue them, they cannot chuse but be put in minde of God the sender and Author of them all, and be moued with a gratefull minde towards him: And hereof is it that he is called *Dominus, a dator, Of giving:* And in English we call God, *quasi Good,* because he is onely and perfectly good of himselfe alone, and the giuer of all goodness, and of all good gifts and blessings vnto others; from whom, as from the fountaine, all benefits whatsoeuer doe *Rom.12.19.* come, descend, flow, and be deriu'd vnto them.

Mat.19.17.

Jam.1.17.

4 I might heere shew how God is also knowne to the world by his iudgements vpon wicked and vnrighteous people, whom diuers times he maketh visible examples of his severity and iustice (if men did well consider them;) for hereby also hath God manifested himselfe, as *Paul* the Apostle teacheth. These premises, I trust, may suffice; (if there were no more to be said: for by them we may easily see and proue, that there is a God which created the world, and all things therein; which preserueth and vpholdeth the same with his mighty puissance, supporteth the earth, and all the creatures thereof with his prouidence and helpeing hand. Yea, beside the Heauens and the Earth, which are the worke of his hands, every mans owne conscience doth plentifully teach (as I said before) *that there is a God, which is to be feared.* For howsoeuer many a man that hath spent his life in a wicked way, and most damnable course, could

7. Arg.

The iudgements of God.

6 *Gods Arrow against Atheists.**Psalme 14. 1.*

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance : yea, howsoeuer many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say vnto himselfe (like the foole in the Psalms) *There is no God*: yet at other times his owne conscience will so prouoke him, and enforce this matter, (*that there is a God*) *that with horror and dread of him*, it will make him quake, feare and tremble : for the feare of him is so deepeley printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kind of deuotion to worship him, being the Creator and preseruer of men, and of all things else, and the prouident Father of all, is planted, and inseparably fixed in the hearts of all men : though all men of all Nations know not how to worship him aright, and in such sort as here requireth. This is manifest by the examples of all Nations and people in the world, who all haue some one kind of religion or other, though all finde not the right Religion. All be deuoted to the worship of God, howsoeuer all doe not find out the true God, nor his right manner of wotship, but worship him according to the deuices of their owne braine. Considering then that there is no nation vnder the Sunne so barbarous (nor euer was) but aimed at the worship of God, and either worshipped him, or something else in his place : it appeareth to be a most vaine and foolish conceit which Atheists sometime vtter ; namely, that religion is nothing else but a matter of policie, or a politicke deuice of humane inuention : for it is euident, that religious affection to worship God, is naturally seated (and euer was) in the hearts of all men : and the conscience of euery man, euen of the greatest scorner and contemner of God, which sometimes trembleth before his Iudgement seate, doth abundantly testifie, that a religious deuotion of feare towards God, is bred and borne with every man, and therefore it cannot be any policy of humane inuention : in as much as if there were no lawes of men, yet this religious affection to worship God, and the feare of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

all men living, how rude, sauge or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when hee heard the terrible thundring in the aire, and saw the flashing flames of lightning about him, to run vnder his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, &c at the like tempest, to doe the like? Or what made the Heathen in any dangerous or sudden distresse to lift vp their eyes or hands to heaven, mightily to feare and to be astonished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a naturall instinct of the *fear of God*, (whom he hath offended, and whose vengeance hee dreadeth, and from whom he thinketh succour may come) seated in all mens hearts even from their Nativity, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remaine firme and most vndoubted, that the *fear of the great God*, and a religious disposition to worship the same God, is not inforsed by the *lawes of men*, but naturally sorne in the hearts of all men, though all finde not out, nor obserue the right Religion. Let vs therefore now seeke and search out which is *The true Religion*, which is acceptable to God, and which without wauering and doubting is to be obserued of men. For all Nations and people have a kind of religion (as I said before) but all haue not the true and right Religion.

C H A P. IL

Wherein, and in the next Chapter, is shewed that the Christian Religion, is the only true Religion in the world, and where-
with onely God is pleased.

 N ancient times all the world was diuided and distinguisched into Iewes, and Gentiles; and this distinction doth, and may still remaine among vs: if therefore I can proue the truth of this our Christian Religion against both Iewes, and Gentiles, I shall then proue it against all the world.

Christian religion-proued to be the true religion, against the Lewes : because Christ is the Messiah.

Christ the true Messiah.
The general and maine argument.

world. In this Chapter I will first prooue it against the Lewes, and in the next against the Gentiles. Concerning the Lewes, they will easily grant our Religion to be the true Religion, if wee can prooue Iesus Christ (whom wee believe) to be that *Messias* which was foretold by their Prophets, being the true and vndoubted Prophets of GOD. And this we are sure may easily bee prooued : and therefore in vaine doe the Lewes looke for any other *Messias*, when he that is already come, namely, *Iesus Christ our Mediator, Saviour, and Redeemer, in whom God his Father is well pleased, and for whose sake (if wee beleue in him) he will not be offended with vs, but be reconciled to vs, and save vs*. Whatsoeuer was foretold to belong vnto their *Messias*, is fully performed, and perfectly accomplished in our Iesus Christ, and in no other : and therfore our Iesus was, and is the true *Messias*, and no other. Let vs herein consider the markes of the *Messias*, whereby he might be knowne : and so shall we see that our Saviour Iesus Christ is the onely true *Messias*, and none but he.

¶ One marke for vs to know the *Messias* by, is, that when hee came, hee shoulde not be knowne or acknowledged to be the *Messias*, but shoulde bee reiected and refused of the Jewish Nation, to the end hee might bee put to death amongst them, according to the foreappointment and determinate counsell of God : for had they receiuied him for the *Messias*, they would neuer haue vsed him so shamefullly as they did, neither shoulde hee then haue beeene slaine amongst them, as was foretold he shoulde. This then being one marke of the *Messias*, that hee shoulde be refused for the *Messias* of the Jewish Nation, and of the chiefeſt rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Iesus Christ, whom they scorned, reiected, condemned, and put to death. And therefore, as if the Jewish Nation had receiued our Iesus for the *Messias*, it had beeene an vndoubted argument that he had not beeene the right *Messias* ; so on the other ſide, because they did refule him, it is a very ſtrong peruation to vs, that he was, and is the very true *Messias*.

Pſal. 1. 8. 32.
Eſay 6.
Deut. 28.
Eſay 53.
Eſay 53.
Dan. 9.
The first proof
that Christ was
the *Messiah*.

Messias indeed. In vaine therefore it is, if any doe looke for such a *Messias* as should bee wholly receiuied of the Iewish Nation: for none such was promised, yea it was foretold (contrariwise) that hee should bee refused of them, as our Iesus was: that so he might be made an offering for sinne, according to the preordination of God.

2. It was foretold of the *Messias*, that he should be born ¹ Many other of a Virgin, Esay 7.14. That the place of his byrth should ² particular be Bethlem, Mich. 5. 1. That at his byrth all the Infants ³ prooers, round about Bethlem, should be slaine for his sake, Ier. 31. 15. That the Kings of the earth should come and adore ⁴ him, and offer gold, and other gifts vnto him, Psalm.71.10. That he should bee presented in the Temple of Ierusalem, ⁵ for the greater glory of the second Temple, Mal. 3. 1. That ⁶ he should fleye into Egypt, and bee recalled thence againe, Hos.11.3. That a Star should appeare at his byrth, to note ⁷ his comming into the world, Num.24. That *John Baptist* ⁸ (who came in the spirit and power of *Elias*, and therefore was called *Elias*, Luk.1.17. Matth.11.10,14.) should bee the messenger to goe before him, and to prepare the way, and to cry in the Desart, Mal. 3.1. Mal.4.1. Esay 40.3. Af- ⁹ ter this, that he should begin his owne preaching withall humility, quietnesse, and clemency of spirit, Esay 42.2. That ¹⁰ he should bee poore, abieet, and of no reputation in this world, Esa.53. Dan.9. Zach.9. Ier. 1.4. That hee should doe ¹¹ strange miracles, and heale all diseases, Esay 61.1. That he ¹² should dye and be slaine for the sinnes of his people, Dan.9. Esay 53. That he shoule be betrayed by one that put his ¹³ hand in the dish with him, and was his owne Disciple, PsaL ¹⁴ 41.vers.9. and Psa. 55. ver.13,14. That he should be sold for ¹⁴ thirty pieces of siluer, Zach. 11. vers. 12. That with those ¹⁵ thirty pieces, there should be bought afterwards a field of ¹⁶ potsherdes, Ier.30. That he should ride into Ierusalem vp- ¹⁷ on an Asse before his Passion, Zach. 9.9. That the Iewes should beate and buffet his face, and defile the same with spitting vpon it, Esa.50.6. That they should whip his body ¹⁸ before they put him to death, Esa.53. 2. Psalm. 37.18. That ¹⁹ they should put him to death among theenes and malefa-

20 stors: Esay 53. 12. That they should give him Vineger to
 drinke, diuide his apparell, and cast lots for his vpper gar-
 21 ment: Psal. 68. 22. and Psal. 22. 11. That the manner of his
 death should be crucifixion, that is, nailing of his hands and
 his feet vnto the Crosse: Psal. 22. 16. Zach. 12. That his
 22 side should be pierced, & that they should looke vpon him
 23 wheā they had so pierced him: Zach. 12. That hee should
 rise againe from death the third day: Psal. 16. 10. Hos. 6. 3.
 24 That he should ascend into heauen, and sit at the right hand
 of his Father (in glory and royalty, and like a conquering
 Potentate ouer-ruling all:) Psal. 110. 1, 2. All these things
 and whatsoever else belonging to the *Messias*, are found
 perfectly fulfilled in Iesus Christ, and in no other. And
 therefore he alone, and no other, is the true *Messias*.

3. Hitherto haue I spoken of such circumstances and ac-
 cidents, as did belong vnto the *Messias*, concerning his in-
 carnation, birth, life, death, buriall, resurrection, and ascen-
 sion into heauen, and there fitting at the right hand of his
 Father: and also of his reiection by the Iewes, and Iewish
 Nation: which things albeit they be very wonderfull, and
 sufficient to establish any mans beliefe in Christ Iesus our
 Lord, in whom only they are found faithfully fulfilled: yet
 if we shall consider withall, *the time of the Messias his ap-*
pearing, and when he should come into the world, our faith
will be so much the more confirmed towards him.

DAN 2. 39,44.
 Another argu-
 ment from the
 time of Christs
 comming.

Daniel, the Prophet of God (who liued in the time of the
 first Monarchy) foretold that there should be three Monar-
 chies more, and the last of these fourre Monarchies greatest
 of all: And that in the dayes of this fourth and last Monar-
 chy (which was the Romane Monarchy or Empire) the
 eternall King or *Messias* should come, and build vp Gods
 Kingdome thorowout all the world. And this happened
 accordingly: for Iesus came, and was borne in the fourth
 Monarchy (which was the Romane) namely, in the dayes of
Augustus the Romane Emperour. But yet let vs goe more
 strictly to the matter.

The Temple of Ierusalem (as all men know) was buil-
 ded twice: first, by King *Salomon*, which lasted about 440.
 yeeres,

yeeres, and then was destroyed by *Nebuchadnezzar* King of Babylon. Wherefore about 70.yeeres after, it was buil-
ded againe by *Zorobabel*, who reduced the Iewes from
their Captiuity. But this second Temple, for pompe and
riches of the materiall building, was nothing like vnto the
first, (which the old men in the booke of *Ezdras* doe testifie
by their weeping, when they saw this second, and remem-
bered the first) (and which *Aggenus* the Prophet doth expres-
ly testifie.) And yet saith God by his Prophet *Aggenus* in
the same place; that after a while, the *Desired of all Nations*
*shall come, and then shoulde that second house or Temple bee fil-
led with glory; and that greater shoulde be the glory of this last
house then of the first:* Which prophetic was fulfilled by the
comming of our Sauiour Iesus Christ into this second Tem-
ple: which being personally done, was of farre greater digni-
ty, and more glory thereunto, then any dignity whatsoeuer
was found in the first Temple buildest by *Solomon*. It is
therefore manifest, that the *Desired of all Nations*, that is,
the Messias shoulde come whilst the second Temple stood.
And so doth *Daniel* also shew, that the second Temple (af-
ter the building thereof) shoulde not bee destroyed, vntill
the *Messias* were first come and slaine. And *Malachy* the *Mal. 3. 1.*
Prophet doth also most plainly testifie, that *hee shoulde come*
during the second Temple. And so indeed he did: for *Christ*
Iesus came into the world during that second Temple, and
did himselfe likewise foretell the destruction thereof, ere
that generation passed, which came to passe accordingly: for
it was destroyed about 46. yeeres after the ascension of
our Sauiour into heauen, by *Titus*, sonne to *Vespasian* the
Romane Emperour. Most vainely therefore doe the Iewes,
or any other, expect for a *Messias* to come, after the de-
struction of that second Temple.

Ezdr. 3.
Eze. 3. 4.
Agge 2. 5, 6,
7, 8, 9, 10.

Dan. 9. 26.

Let vs yet moreouer consider the propheticie of old *Ia-
cob*, concerning the particular time of the *Messias* his ap-
pearing: *Come hither, my children* (saith he) *that I may tolle* *Gen. 49.*
you the things that are to happen in the latter dayes, &c. The
Scepter shall not depart from Iudah, vntill Shilo come, which is
the expectation of the Gentiles. By *Shilo* is meant the *Messias*

(as both Jewes and Christians expound it.) This prophesie so long foretold, was performed at the byrth of Iesus Christ, in the dayes of *Herod* King of Iurie. For from the time that the Scepter was giuen to King *David*, (who was the first King of the Tribe of *Iudah*) it did not depart from that Tribe, but remained alwayes in it, vntill the dayes of King *Herod*; in whose time, and not vntill whose time, all gouernment was taken away, and cleane departed from the Tribe of *Iudah*, and committed to a stranger : and therefore in the time of *Herod* was the *Messias* to bee borne, and neither before, nor after his time. That the Scepter or gouernment was not cleane taken away, or departed from the house of *Iudah*, (after it was once settled in it, in the person of King *David*) euuen till the dayes of *Herod* the King, is euident: for from *David* (who was the first King of that Tribe) vnto *Zedekias*, that dyed in the Captiuity of Babylon, the Scripture sheweth how all the Kings descended of the house of *Iudah*: And during the time of their captiuity in Babylon (which was seuenty yeeres) the Jewes were alwayes permitted to chuse vnto themselues a Gouernour of the house of *Iudah* (whom they called *Reschgalusa*.) And after their deliuerie from Babylon, *Zerobabel* was their Gouernor, of the same Tribe, and so others after him, vntill you come to the *Machabees*, who were both Gouernours and Priests; for that they were of the mother side of the Tribe of *Iudah*, and by the father side of the Tribe of *Levi*, (as Rabbi *Kimbi* affirmeth) and so from these men, downe to *Hircanus* King of Iury, who was the last King, which was lineally descended of the house of *David*, and of the Tribe of *Iudah*.

For after *Hircanus*, came the afore-named *Herod*, a meere stranger, whose father (as *Josephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumaea*: bee came into acquaintance and fauour with the Romanes, partly by his said fathers meanes (who was, as *Josephus* saith, a well monied man, industrious, and factious) and partly by his owne diligence and ambition, being of himselfe both witty, beautifull, and of most excellent and rare qualities

Sambd.ca.
Dinei Man-
moush.
Rab. Moes,
Egypti, in
prafat.
Maimonim.
Esd.lib. 1.
Cap. 1,2,3.
Mac. lib. 3.
Cap. 2, 3.
Rab. Kimbi.
com. in Agg.
Joseph. lib. 13.
~~¶ 14. Antiq.~~

qualities, by which commendations he came at length to marry the daughter of *Hircanus* aforesaid, King of Iewrie, and by this marriage obtained of his father in law to bee chiefe gouernour and ruler of the Prouince and land of Galile vnder him. But *Hircanus* afterwards in a battell against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

Herod then tooke his iourney to Rome, and there he obtained to be created King of Iewry, without any title or interest in the world : for that not only his father in law, *Hircanus*, was then liuing in Parthia; but also his younger brother *Aristobulus*, and three of his sonnes, viz. (*Antigonus*, *Alexander*, & *Aristobulus*) with diuers others of the blood Royall in Iewry, were aliue also.

Herod then hauing procured by this meanes to be King of Iewry, procured first to haue in his hands the King *Hircanus*, and so put him to death. He brought also to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariamnes*, which was King *Hircanus* daughter, as also *Alexander* her mother, and soone after, two of his owne sonnes which he had by the same *Mariamnes*, for that they were of the blood Royall of Iuda : and a little after that againe, he put to death his third son, named *Antipater*. He caused also to bee slaine fortie of the chiefe Noble men of the same Tribe of Iudah. And as *Philo* the Iew (who liued at the same time with him) writeth, *He put to death all the Sanbedrin*; that is, the twenty seven Senators or Elders of the Tribe of Iudah that ruled the people. He killed the chief of the sect of the Pharises. He burned the genealogies of all the Kings and Princes of the house of Iudah, and caused one *Nicolans Damascenus*, an Historiographer, that was his seruant, to draw out a pedigree for him and his line, as though he had descended from the ancient Kings of Iudah. Hee translased the Priesthood, and sold it to strangers. And finally, he so razed, dispersed and mangled the house of Iudah, in such sort, as no one iota of government or principality remained therein. Now then in the daies of this

*Joseph. lib. 15.
Antiq.*

*Philo lib. de
temp.*

King *Herod*, and not till then was the Scepter, that is, the government departed from Iudah; and therefore then, and not till then, was the Messias to appeare, according to that prophecie of *Jacob*, and so it came to passe accordingly: for Christ Iesus the true and vndoubted Messias was then borne, *viz.* in the time of *Herod* King of Iewrie. In vaine therefore doe the Iewes, or any other, looke for any other Messias to come after the dayes of that *Herod*, in whose time (and not before) was the Scepter and all principalitie and government departed vterly from the house of Iudah: and therefore in his time, and neither before nor after, was the Messias to appeare and come, according to *Jacobs* prophecie.

Daniel the Prophet yet goeth neerer to worke, and foresheweth euен the very day, and time of the day when the Messias should be slaine for the sinnes of the people: for in the first yeere of *Darius*, sonne of *Ahasuerus*, King of the Medes, about the time of the euening oblation, he praied to his God for the people and their deliuernace, in as much as then he perceiued, that the seuentie yeeres of their captiuitie (foretold by *Jeremy*), were now come to an end.

So *Daniel* thus praying, about that time of the euening Oblation God sent his Angel *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplications, the commandement came forth for the returne of the people from their captiuitie, and to build againe Ierusalem; and sheweth likewise, that as the people had now beeene in the captiuitie of Babylon seuentie yeeres, and then were deliuered from that their earthly bondage: so it should come to passe, that within seuentie weekes of yeeres, the Messias should come, who should finishe wickednes, seale vp sinnes, blot out iniquitie, and bring in everlasting righteousness, and be a deliuener not only from the outward, but from the spirituall Babylon, and hellish Egypt.

The words of the Angel be these following: *At the ver-
y beginning of thy Supplications, the commandement came
forth: and I am come to shew thee, for thou art greatly belo-
ued: therefore understand the matter, and consider the vision.*

Seuentie

Seuentie weekes are determined ouer thy people, and ouer thy holy City, to shew his wickednesse, and to seal up sins, and to blot out iniquity, and to bring in euerlasting righteousness, to seal vp the vision and prophecie, and to anoint the HOLY OF HOLIES, or the MOST HOLY. Know therefore and understand, that from the going foorth of the Commandement to bring againe the people, and to build Ierusalem, unto MESSIAH THE PRINCE, there shall be seuen weekes, and threescore and two weekes, &c. After these threescore and two weekes shall MESSIAH be slaine, and not for himselfe, &c. He shall confirms the covenant with many for one weeke, and in the middest of the weeke he shall cause the Sacrifice and the Oblation to cease.

For the better vnderstanding of which words, it must be re- Exposition of
membred, that this word *Hebdonada*, signifying a weeke, *Daniel pro-*
or seuen, is sometime taken for a weeke of daies, that is, so-
uen daies; and then it is called *Hebdonada dierum*, a weeke
of daies; as in this prophecie of *Daniel* he saith of himselfe, *Dan. 10.3.*
that he did mourne three weeke of daies. But at other times
it signifieth the space of seuen yeeres, and that is called *Heb-*
donada annorum, a weeke of yeeres, as in *Leuit. 25.8.* where
it is said, *Then shalt number unto thee seuen weeke of yeeres,* *which make forty and nine
yeeres.*

*Leuit. 25.8 &
cap. 23. & alibi
postea.*

Now it is most certaine that these seuenty weekes are to bee vnderstood of weeke of yeeres, and not of daies, for that euen by the Iewes owne confession; as also by the booke of *Eldras* it is manifest, that the Temple and Ierusalem were many yeeres in building before they were finished. These seuenty weekes of yeeres therefore are seuen times seuentie yeeres, which make in a summe totall, foure hundred and ninety yeeres, within which time the Messias should be slaine: for from the going foorth of the Commandement to bring the people backe againe, and to build Ierusalem, (which Commandement went forth at the beginning of his supplications; which were the first yeere of *Darius*, as the text sheweth) vnto the time that Messiah the Prince was anointed to preach the Kingdome of G O D, which was after his baptisme, (when he began

began to be about thirty yeeres of age) there must be seuen weekes, and threescore and two weekes, that is, forty and nine weekes, which make foure hundred, fourscore, and three yeeres: which number of yeeres being rightly accounted from that time of *Darius*, wherein the commandement went forth, are fully accomplished in the fifteenth yeere of *Tiberius Cesar*: at which time Christ Iesus was baptiz'd and anointed by the Spirit of God, descending down vpon him in the forme of a Douse, a voice also being heard from heauen, saying; *This is my beloved Sonne in whom I am well pleased.*

Yet is there one weeke more to make vp the number of seuenty, in the midſt of which weake the Meſſiah ſhould be ſlaine, which came to paſſe accordingly: for in the midſt of that weeke, that is, about three yeers & a halfe after Chrifts baptisme, Christ Iesus the true Meſſias was put to deaſth, and died for our ſins, which was in the eighteenth yeere of *Tiberius Cesar*. In vaine therefore doe the Jewes or any other looke for another Meſſias to come, after the daies of that *Tiberius Cesar*, the Romane Emperour.

4. The Scriptures do ſhew, that the Meſſias ſhould come of the ſeede of *Dauid*, according to the words of God, *I haue ſworne unto Dauid my ſervant, I will prepare thy ſeede for euer, and will build vp thy ſeat to all generations.* Which cannot be applied to King *Salamon* his ſonne (as the latter Jewes apply it:) for theſe words, that his kingdome ſhall ſtand for euer, and for all eternity, cannot be verified in *Salamon*, whosē earthly kingdome was rent and torne in piecēs ſtraight after his death by *Ieroboam*, and not long after as it were extinguiſhed: neither can they be vnderſtood of any terreftriall King: but they muſt needs be vnderſtood of an eternall King, which ſhould come of *Dauids* ſeede. The promeſe then made to *Dauid* for Chriſt to come of his ſeede, is againe repeated after his death by many Prophets, and confirmed by God: as in *Jeremy*, where God ſpeaketh theſe words; *Behold, the daies come on, that I will raise vp unto Dauid a iuft ſeede, and bee ſhall raigne a King, and ſhall be wiſe, and ſhall doe iudgement and iuſtice upon earth,*

*Pſal.83.
2.Kings 7.
2.Cro.22.*

*Jer.33.6,etc.
& 33.16.*

earth, and in his dayes shall Iuda be fained, and Israel shall dwell confidently, and this is the name that men shall call him, Our iust God. All this was spoken of *David* aboue fourte hundred yeeres after *David* was dead: which prooueth manifestly that the promises and speeches were not made vnto King *David*, for *Salomon* his sonne, nor for any other temporall King of *Dauids* line, but for Christ, who was particularly called the sonne of *David*: for that *David* was the first King of the Tribe of *Judah*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezechiel* (who liued about the same time that *Jeremy* did) the Messias is called by the name of *David* himselfe: for thus saith God at that time to *Ezechiel*: *I will save my flocke, neither shall they any longer be left to the spoile: I will set ouer them a shepheard, and he shall feed them, even David my servant, he shall feed them, and he shall be their shepheard, and I will be their God, and my servant David shall be their Prince.* In which words, not only we that are Christians, but the latter Iewes also themselves doe confess in the Thalmud, that their Messias is called *David*, for that hee was to descend of his seede.

Now then let vs see whether Iesus Christ our Lord did come of the seede of *David*, as was foretold the Messias shoulde. It is plaine that he did, for neuer any man doubted or denied, but that Iesus was directly of the tribe of *Judah*, and descended lineally, by his mother, of the onely house of *David* (as was foretold hee shoulde:) which is confirmed most cleerly by the two genealogies & pedegrees set down by Saint *Mattew* and Saint *Luke*, of the blessed Virgins whole descent from *David* and *Ioseph*, that was of the same tribe and kindred with her: for according to the law of the Iewes, they vsed to marry in their own tribe. And therfore the Euangelists shewing the line of *Ioseph*, doe thereby also declare the lineage and stocke of *Mary*, (the mother of Iesus) as being a thing then sufficiently knowne vnto all, though they speake no more.

Secondly it is confirmed by their repairing vnto Beth-

Luk. 2.7, 13,
45.

leem (when commandement was giuen by *Augustus Caesar*, that euery one should repaire to the head City of their Tribe and family, to be taxed or felled for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as Bethleem was the proper City only of them that were of the house and lineage of *David*, for that King *David* was borne therein.

Thirdly, it may appeare by this, for that the Iewes who sought out all exceptions they could against him, yet never excepted this, nor alledged against him, that he was not of the house of *Inda*, nor of the house of *David*: which they would never haue omitted, if they might haue done it with any colour: for such a speech (if it could truly haue bin spoken) would easilly haue conuinced our Iesus not to be the true Messias. But it appeareth they never doubted of this. Yea, I adde further, that it remaineth registred in the Iewes Thalmud it selfe, that Iesus of Nazareth crucified, was of the blood Royall, from *Zorobabel* of the house of *David*. Wherewith agreeth that saying of *Paul* the Apostle, where hee testifieth thus; *Iesus Christ was borne of the seed of David according unto the flesh, though he were also the Sonne of God in power, according to the Spirit of sanctification.*

5 That the Mother of Iesus was a Virgin, is plentifully testifiied by the Euangelists: and that so the Messias mother should be, the Scriptures of the Iewes doe sufficiently shew. For in *Esay* 7. 14. it is told as a strange thing to King *Achab* (and so it is indeed) that a Virgin should conceiue and bring foorth a Sonne, and they shoul call his name *Emmanuel*, that is, *God with vs*. Which could not be strange, if the Hebrew word in that place did signifie onely a yong woman (as some later Rabbines doe affirme) for that is no strange or new thing, but common and ordinary for yong women to conceiue and beare children: wherfore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder Iewes vnderstand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadarjan* (of singular credit among the Iewes) vpon these words of the Psalme; *Truth shall bnd forth*

Thal. tract.
Sanh. cap.
Higmar.
Rom. 1.3, 4.

Rab. Simeon Ben.
Iobai. in c. 2.
Gen.

forth of the earth, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shall bnd forth*; to signifie thereby, that the Messias (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth Rabbi Berechius to be of the same opinion: and finally Rabbi Hacadosch proueth by art Cabalisticall out of many places of Scripture, not onely that the mother of the Messias shall be a Virgin, but also that her name shal bee *Mary*. Like as as also the same Rabbi Hacadosch proueth by the same art out of many texts of scripture, that the Messias name at his comming shall be *Iesus*. And that the mother of the Messias should bee a Virgin, may further appeare in the prophecie of *Jeremy*, where God saith, *I will Iter. 3. 22. work a new thing upon earth, A woman shall inuiron or inclose a man*: which were no new thing, but vsual and wondred, except he vnderstood of a Virgin that should bear a childe.

6 Now because Christ Iesus by the wonderfull workes and surpassing miracles which hee did, being such as no man could doe (if he had been but a bare man) as also by his heauenly doctrine, words, and deedes did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let vs also as we haue found the Messias to bee man, so search whether he ought not to be God also. The sacred Scriptures of the Jewes giue answere, that he ought to bee God also, and so to bee both God and man. Which thing is signified by the Prophet *Esay*, when he saith: *They Esay 7. 14. shall call his name Emmanuel, which is by interpretation, God with vs*. Againe the same *Esay* testifieth, that they shall call his name *wonderfull, counsellor, the mighty God, the euerlast. Esay 9. 6. sing Father, the Prince of peace*. Againe, by *Esay* hee is called *the issue of the Lord, and also the fruit of the earth, to fig- Esay 4. 1. nifie him to bee both the Sonne of God, and the Sonne of man*. And *Jeremy* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousness*. And *Jer. 33. 6. 7.* God himselfe saith of him, *Thou art my sonne, this day have Psal. 1. 7. I begotten thee*. And *David* proueth him plainly to be the Sonne of God; for though he knew who should come of his

16. *Gods Arrow against Atheists.*

Psal. 110. 1.

seed as touching the flesh, yet doth hee also call him his Lord, saying thus, *The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemis thy foote-stoole.* Sith David calleth him his Lord, it is manifest that he taketh him not only to be man, but God also, euen the Sonne of God, the second person in the Trinity. This matter is testified almost euery where in the Scripture of the Iewes, and therefore I need not further to amplifie.

7 Yet because the Iewes do looke for the Messias to be a terrestriall King, which should reigne in Iewry, and subdue all their enemies with his terrestiall power and force: wherein how grossly they erre, as the premisses doe partly shew, so is it not impertinent here to speake somewhat to conuince their so grosse an opinion. For first, the time is past long agoe wherein the Messias should come, and yet no such terrestiall King as they dreame of, hath been raigning in Iewry: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. Daniel calleth him *the eternall King.* Micheas saith, *he shall raigne for ever:* which cannot be supposed of an earthly Kingdome. Againe, *Aske of mee (saith God to his Sonne, the Messias) and I will give unto thee the heathen for thine inheritance, & the vttremost parts of the world for thy possession.* Which words doe shew, that the Messias should be an vniuersall King, to rule not onely ouer the Iewes, but ouer the Gentiles also, euen ouer all the world. Againe, it is said, *that he shall endure with the Sunne, and before the Moone from generation to generation: he shall reigne from Sea to Sea unto the end of the world: All Kings shall adore him, and all nations shall serue him, all tribes of the earth shall bee blessed in him, and all nations shall magnifie him.* And it was told Abraham, that in his seed (that is, in the Messias which should come of his seede) all Nations of the earth should be blessed: how then should he ouerthrow any Nation for the Iewes sake (as they dreame) when all nations were to receive their blessing from him? In the prophecy of *Ezay,* the commission of God his Father vnto him is thus set downe; *It is too little that thou bee vnto me a servant*

Dan 2.44.
Mich. 4.5.
Psal. 2.

Psal. 71.

Gen. 12.

Ezay 49.6.

want to raise up the tribes of Iacob, & to convert vnto me the
preserued of Israel: Behold, I haue appointed thee also to be a
light vnto the Gentiles, that thou bee my saluation vnto the
vicermost parts of the earth. Euer where almost it is testi-
fied, that the Gentiles should haue every way as much inter-
est in the Messias as the Iewes, and should be as beneficall
vnto them. The Messias therefore, though he be termed a
King, and is so indeed, yet is to be supposed a spirituall and
eternall King (as the Prophets declare him :) for it is too
childish and fond to imagine him to be an earthly King,
which should raigne onely in Judea, and bee a great and
mighty terrestriall conqueror. Doth not *Zacharie* (as tou-
ching his estate in this world) shew, that he should come
poorely, riding vpō an Asse? Doth not *Esay* say, that in this Zachar. 9.
Esay 53.
world he should be a man despised, abie&t, and of no reputa-
tion? Doth not *Daniel* exprefly say, that he should come Dan. 9.
to be faine, that with his sacrifice he might take away sin,
and cease all other sacrifices? Doth not *Zacharie* say, that Zach. 13.
they should looke vpon him after they had piercēd or cru-
cified him? And doth not the Prophet *Esay* say of him, that Esay 53.
he gaue his soule an offering for finne, and that hee shoule
be led as a sheepe to the slaughter, and as a Lambe dumbe
before his shearer, so opened not he his mouth? Where
then is his pompe, when hee was to be poore? Where was
his earthly honor, when he was to be abie&t and of no reputa-
tion? Where was his worldly conquest, when he was
himself to be slaine? Where shoule his fleshly resistance be,
when he was not so much as to offer it, yea when his ene-
mies were to lead him to death as the sheep to the slau-
ghter, and as a Lambe dumbe before his shearer, not opening
his mouth to saue himselfe? Yea, how shoule the Iewes
thinke (if they would throughly consider) that the Messias
should be such a one as they dreame of, when they were
the men that shoule pursue him to death, and whom they
shoule looke vpon when they had pierced him?

These things which haue been spoken (though in very
briefe and plaine sort) are, I trust, sufficient to conuince the
Iewes, that our Lord and Sauiour Iesus Christ is that serde
of

of the woman, which should breake the Serpents head, which deceiued *Adam* and *Eve* our first parents; and he in whom all the Nations of the earth should be blessed, and is in all points the very true, certaine, and vndoubted Messias, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the Messias, do fiftly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian religion (which wee professe, and which we hold derived to vs from that Christ the true Messias, the author thereof) is the onely true Religion which is acceptable to God.

C H A P. I I I.

Wherein is shewed, that the Christian Religion is the onely true Religion, against the Gentiles, and all Infidels of the world.

The Heathen
confessed one
God.

Plato epist. 13. ad
Dionys.

Plotinus. Enneas
1. lib. 8. I, 2. &
En. 6. lib. 4. cap.
12. 3, 4.

Porphyrius. lib. 2. de
Abst. & lib. de
occa. cap. 2.

Proclus in *Theba*
log. *Platon.* &
lib. de *Animis* &
dem. 1. 31, 47.



Hat there is a God, the Heathen haue cuermore confessed, and that there is but one God (as the Christian religion holdeth) all the learned sort of the heathen Philosophers haue acknowledg'd: for howloever they dissembled at some times, & applied themselves outwardly to the error of the vulgar sort, in naming of gods, yet surely they never speake of mo then of one God. Which thing may appeare by *Plato* in an Epistle which he writeth vnto *Dionysius* King of Sicily, wherein he giueth him a signe when hee spake in iest, and when in earnest: *Hinc dices tu scribam ego serio necne; cum serio, ordior epistolam ab uno Deo: cum secus, à pluribus.* Hereby (saith he) shal you know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God; & whe I write not in earnest, I do begin my letter in the name of many gods. And three of the most learned that euer professed the Platonicall sect, *Plotinus*, *Porphyrius*, and *Proclus*, do all testifie and proue in divers parts of their works (being themselves but heathens) that both theselues, and their master *Plato*, never beleued indeed but one God.

Aristotle

Aristotle that enued *Plato*, and began the sect of the Peripateticks, though hee were a man so much givuen to the search of nature, as that sometime he seemed to forget God, the Author of nature; yet in his old age, when he wrote the booke of the world, he resolueth the matter more cleerely, acknowledging also one God; and saith moresuer in the same place, that the multitude of gods was inuented to expresse the power of this one God, by the multitude of his Ministers. Whereby doth appeare, that belike the foolisher sort of heathens did imagine of God as of earthly Princes: for they saw that every earthly Prince had a great many men Ministers, otherwise called seruants, and attendants vpon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceiued of, except it were supposed that hee had a great number of inferiour gods waiting and attending vpon him, in like sort to shew his greatnessse and magnificence. This opinion of their Master concerning one God, *Theophrastus* *Theoph. in Ms.* and *Aphrodiseus*, two principall Peripateticks, do confirme *taph. Alex.* *Aphro. lib. de prouid.* at large.

Zeno, the chiefe and father of all the Stoicks was wont to say (as *Aristotle* himselfe reporteth) that either one God, or no God. Which opinion of one God, is auerred euery where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick seueritie. And before them by *Epicetus*, a man of singular account in that sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus prouidere*: Before all things (saith he) we must affirme that there is one God, and that this God gouerneth all, and hath prouidence ouer all.

As for the Academickes, although their vsage was to doubt and dispute euery thing, as *Cicero* seemeth to doe in his discourse concerning the gods; yet at last hee concludeth in this point with the Stoicks, who beleueed *one God*. *Cic. li. de natura Deor. Apuleius Aleg & Laert. in vita Socrat. Apollo*

Apollo to be the wisest man in all Greece) the world doeth know that he was put to death, for iesting at the multitude of gods among the Gentiles.

Vide apud Plutareb. de placit. Philos. Trismeg. in peman. & in Asclep.

All these fourte sefts of Philosophers then (who in their time bare the credit of learning) made (as we see) professiōn of one God, when they came to speake as they thought. And yet if wee will ascend vp higher to the dayes before these sefts began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them againe to *Mercurius Trismegistus*, that was the first parent of Philosophy to the Egyptians, we shall finde them so plaine and resolute herein, as none can be more. It is true that the heathen did honour such men as were famous (either for their valiant acts, their singular iuention in matters, their good turnes to others, or their owne rare gifts and qualities aboue others) with their title of gods, but yet they beleueed not that those men were gods: yeat they knew them to be no other then mortall men, which thing *Trismegistus* sheweth, when he saith; *Deos non natura ratione, sed honoris causa nominamus*: We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we thinke them to be so, but because vnder that title, wee would honour some famous acts, or rare parts and qualities which were in them.

Cicero, his opinion concerning the gods of the Pannini.

Cicero likewise testifieth the same in these words: The life of man (saith hee) and common chaste, hane now received to lift vp to heaven by fame and good will, such men as for their good turnes are accounted excellent:

and hereof it commeth, that Hercules, Castor, and Pollux, Aesculapius, and Liber, (which were but men) are now reckoned for gods. Persenus likewise Zenos scholler testifieth the same. And therfore did the Grecians truly thinke, who (as Herodotus reporteth) thought that their gods (whom they so called) were no other at first then mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others died; because the memorie of them should not die with them, but remaine as presidents to follow, or as persons to bee admired at: those that were liuing could not bee content

Persenus, his opinion.

Herod. Lib. I.

tent to honour them with the title of gods and goddesses, but also would needs haue their pictures or Images drawne, and set vp somewhere for posterite to behold. Herofit came, that they after a while beganne (as manis The begin-
naturall corrupt inclination is too prone that way) to give ^{ring of ide-} honour, and to doe reverence vnto them : and not so con-
tent, they proceeded further, and builded Altars and
Temples vnto them, and at length consecrated Priests, and
appointed certayne rites, ceremonies, and sacrifices to bee
done there. The Diuell hereupon taking occasion and sic
opportunity, (purposing alwaies to seduce the world, and
to hold them in error so farre forth as he might) entred at
last into those Altars (which were dedicated to those men)
and vnder the names of those men, made way to haue him-
selfe worshipped (in stead of the true God.) For true it is
which the sacred Psalme witnesseth ; *That the Gentiles sa- Psal.105.*
crificed their sonnes and daughters unto diuels. And which *1.Cor.10.20.*
Paul saith, that *whatsoever the Gentiles offer, they offer unto*
diuels, and not to God. For the diuels being entred into
those Altars, receiuied their sacrifices offered to them, being
glad they had them in such a predicament : and because
their delusion shoulde bee the stronger, vnder the names of
those men, they would yeeld forth answers to such as came
to demand any questions of them, and those their answers
were written by their Priests, and called Oracles: and with
such sleights those diuellish spirits bewitched the world,
and deceiuied them. Of which their Oracles more shall be
spoken hereafter. But here first I make this argumentus a-
gainst them:

*They which (howsover ignorantly) worship diuels, are far
from the true Religion : this is plaine.*

But the Gentiles worshipped diuels : Ergo, &c.

That the Gentiles worshipped diuels (not God) may
appeare, first by this reason, for that those their gods al-
lowed (yea required) not beasts, but men to bee sacrificed
vnto them, delighting themselves in such infinite murthers
and manslaughters, as were most cruel and wnatuall, sig-
nifying themselves to bee thereby appeased, wherein God

Polyd. de Ju-
men. lib. 5. cap. 8.

is most displeased. For (as Polydor Virgil hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Iland Salamis, a man was sacrificed to *Agranala*. To *Dio-medes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Tescrus* sacrificed humane sacrifice vnto *Jupiter*, and left the same to posterity to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesus* and *Tenates*. Amongst the Egyptians, three men a day which were sought out (if they were cleane) were sacrificed to *Inno*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne*, their dearest friends. The people called Cureræ, sacrificed children vnto *Saturne*. At Laodicea a Virgin was sacrificed to *Pallas*. And amongst the Arabians, euery yeere a child was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especially when they were to goe to warre) sacrificed a man. All barbarous Nations hane done the like : yea, the Frenchmen and Germanes : yea, the Romanes themselues did the like sacrifice, as namely, to *Saturne* in Italie, a man was sacrificed at the Altar : and not onely so, but hee was also to bee cast downe from a bridge into the riuier Tyber. *Dionysius Halicarnassensis* wri-
teth, that *Jupiter* and *Apollo* were marueilous angry, for that the tenth part of men were not sacrificed vnto them, and therefore sought they reuenge vpon Italy. *Diadornus* reporteth, that the Carthaginians, when they were ouer-come of *Agathocles* King of the Sicilians, thought their gods to be angry with them; and therfore to appease them, sacrificed vnto them two hundred of the Noble-mens sons at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped & sacrificed vnto) were meere diuels, considering that such monstrous, ynkind, and

Dionys. Halicar-
nass. lib. 5. cap. 8.

vnnaturall slaughters of men (which must needs offend God the more) were the appeasements of their anger and wrath ?

Againe, these gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornications, adulteries, and all vncleannes : for at Alexandria the Image of *Saturne* was most deuoutly worshipped , whose Priest *Tynannus* by name, brought certayne Matrons of the Citie, which he had selected out vnto that Image or Idoll, as being sent for by their god ; and there, when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamones* it was the custome, that the Bride the first night after her marriage should lie with all the ghests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise in their filthinesse and vncleannes, must needs be devils : for the kind and righteous God can abide none of these things, as any mans owne reason, sense, and vnderstanding may teach them.

*Polyd. de invent.
lib. 5. cap. 8.*

2 Another argument to prooue that the gods of the Gentiles were devils, is this : because the Oracles which they gaue foorth in matters merely contingent, were either false, or else so ambiguous and vncertaine, as that they were deceitfull, and therefore could not come from God, but from the diuell. This falsehood & deceitfulness of their Oracles, *Porphyry* himselfe, the great Patron of Paganisme, testifieth in a special booke of the answers of the gods, *Porphyry. lib. de
repons. &
oracul.* wherein he professeth that he hath gathered truly, without addition or detraction, the Oracles that were most famous before his time, with the false and vncertaine euent thereof : in consideration of which euent, he setteth downe his owne judgement of their power in predictions after this manner : *The gods doe foretell some naturall things to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend upon mans will, they haue but conjectures, onely in that by their subtilitie and celeritee they preuent us: but yet they oftentimes lie, and do-
crime*.

ceive vs in both kindest ; for that as naturall things are variable, so mans will is much more mutabile. Thus farre *Parphryse*, of the prophecies of his gods : whereunto agreeth another Heathen among the Grecians, named *Oenomans*, who for that he had beeene much delighted with Oracles, and more deceived, wrote also a speciall booke in the end, of their falsehoods and lies ; and yet sheweth, that in many things wherein they were deceived, it was not easie to conuince them of open falsehood, for that (cunningly) they would inuolve their answers (of purpose) with such obscurities, & quiuocations, amphibologies, and doubtfulnesse, as that alwaies they would leauue themselues a corner wherein to sauue their credits. As for example, when *Crasus* that famous and rich King of Lydia, consulted with the Oracle of *Apollo*, whether he shoulde make warre against the Persians, and thereby obtaine the Empire ; the Oracle gaue answere thus : *If Crasus without feare shall passe ouer Halys*, (which was a riuier that lay betweene him and Persia) *he shall bring to confusion a great and rich Kingdome*. Vpon which words *Crasus* passed ouer his armie, in hope to get Persia : but he lost Lydia his owne Kingdome, and was deceived by that vncertayne Oracle.

Like answere gaue the Oracle of *Apolloto Pyrrhus* King of Epirus, demauding whether hee shoulde prosper in the war againsty Romans : for it was deliuered in these words ; *Aio te Eacida Romanos vincere posse* : I say that the sonne of *Eacus* the Romanes may ouercome. Vpon which Oracle, *Pyrrhus* the sonne of *Eacus*, thinking to be the conquerour, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the world was deceived, that trusted them : but I neede not recite them ; for (as it appeareth) the Oracles and answers which their wicked spirits gaue foorth in matters future and merely contingent, were such as might be taken and construed two wayes : and therefore their worshippers (if they had beeene wise to haue noted their cunning and deceiptfull answers, containing no certainie at all) they had beeene as good never to come at them to enquire of any

matter future : for they had such ambiguous answeres , as whereby they might remaine as doubtfull , and as vnresoluued as they were at first , and so depart home as wise as they came , or rather more fooles then when they went . But what might bee the reason , why these devils or devillish spirits gaue no certaine answers to their worshippers in these matters future , whereof they were demanded ?

The reason is manifest : for no doubt they would if they could ; that so their credit might haue beeene the more . But it was a thing not in their power , but onely referued vnto God , to know and foretell certainly the things that are to come : for herein God prouoketh all the gods of the Gentiles to make triall and experience of their power , in these words , *Declare unto vs (saith he) what shall ensue hereafter , 8say 4:3.*
and thereby we shall know that ye are gods indeede. Which sheweth that the certaine foretelling of things future , doth manifest a diuine power , whereof these devillish spirits are not partakers : for had these wicked spirits such a power in them , as certainly to know and foretell such things as were to come ; out of all doubt they would then haue giuen such certaine , plaine , and vndoubted Oracles and answeres in this behalfe , as would haue purchased them euerafter credit in all the world . But now the falsehood and vncertainty and deceitfulness of them , haue got them iustly perpetuall discredit in all the world , and manifested them to bee no better then lying spirits , whose worshippers were miserably deluded by them ; as euen the Heathen themselves haue testified .

Hauing thus briefly , yet I trust sufficiently , disprooued the religion of the Gentiles , as being a cruell , wicked , false , lying , and deceitfull religion , hauing in it no certaintie at all , whereupon men might rest , or assure themselues ; it remaineth now that I shew and prooue against them the truth of the Christian Religion , which we professe . Where the first argument , to shew the powerfull and vndoubted truth thereof , shall be this : namely , the confession of the gods of the Gentiles , that is , of Devils and hellish spirits themselves , who haue giuen testimonie thereof , euen to

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the Gentiles) drew neare and approched. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his owne that demanded him of true Religion, and of God: to whom he answered thus in

Suidas in Thulis & Porphy. & Plat. de oraculis. *Greeke: O thou unhappy Priest, why doest thou ask mee of God, that is the Father of all things, and of this most renowned Kings deare and only Sonne, and of the Spirit that containeth all? &c. Alas, that Spirit will inforce me shortly to leane this habitation and place of Oracles.*

The other Oracle was to *Augustus Cesar*, euen about the very time that Christ was ready to appear in the flesh: for the said Emperour now drawing to age, would needes goe to *Delphos*, and there learne of *Apollo* who should reigne after him, and what should become of things when he was dead. *Apollo* for a great while would make no answere, notwithstanding *Augustus* had beeene very liberall in making the great sacrifice called *Hecatcombe*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answere, *Apollo* (as it were inforced to speake) vttered these strange words vnto him: *An Hebrew Childe that ruleth ouer the blessed gods, commandeth mee to leane this habitation, and out of hand to get me to hell. But yet doe shou depart insuice from our Altars.* Thus it appeareth, that this Hebrew child (which is our Christ Iesus) hath power ouer the gods of the Gentiles, to command them vnto hell, from whence they came, to inioyne them silence, and to remoue them from their habitations: and therefore the Religion of this powerfull Iesus (whereof he is the author) must needs, euen by the acknowledgement of the devils themselves (whom he doth command) be the true Religion.

3 Another argument of the Diuinitie and truth thereof is this: namely, that it hath remoued by the puissant force thereof, all the gods of the Gentiles, in despight of them, ceased their Oracles, and driuen them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (whē he came)

Attenuabit

Suidas in vita Augusti.
Nicophil. lib. 1. biss. cap. 17.

Athenas habet omnes deos terra, shall weare out all the gods *Soph.* of the earth. The truth whereof, all the world doth now see cleerly to be certaine and vndoubted by the event.

The Oracles and answers of these gods, even in *Ciceroes* time (as *Cicero* himselfe witnesseth, who liued somewhat before the comming of Christ) began to cease : and at last by little and little they ceased altogether, and were vitterly extinct. It is reported, that in Egypt (when Christ was there with *Joseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices vnto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumbe. Wherefore *Inuenit saith, Cessant oracula Delphos*, that is, The Oracles *Inuenit*, cease at Delphos. And another Poet saith,

Excessus omnes aditis, arisque relictis,

Lucas.

Dij, quibus imperium hoc steterat, &c. that is: Al the gods whereby this Empire stood, haue departed from their Temples, and left their Atars and place of their habitation. *Plutarch* affirmeth the like, & is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen, was much troubled herewith, gheffing at the matter, and vainly devising fond conceits in his braine, not able indeede to pearce into the very cause thereof. But *Porphyrie* (even that great patron of Paganisme, and enemie of Christian Religion) can teach him, or any other, the true cause thereof, shewing them, that since the comming of *Iesus*, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words bee these: *Nunc vero mirantur (inquit) si tam multos amos cini-
tas peste vexetur, cum et Esculapius et alij dij longè absint
ab ea; peste àenim quam Iesus colitur, nihil utilitatis à dijs
consequi possumus.* Now (saith he) they maruaile why this ci-
ty is so many yeeres vexed with pestilence, when as (indeed)
Esculapius and other gods be far gone & departed from it : for since the time that *Iesus* is worshipped, all our gods haue bin unprofitable to vs. Considering the that *Iesus* (the author of the Christian Religio) hath silenced & vitterly de-

*Plutarch.de
defectu oracula-
torum.*

*Porphyrii ad.
uers. scil. Christ.*

stroyed the gods of the Gentiles (as histories and the visible event shew) his religio must needs be the only true religion.

4 What should I say more? even the Gentiles themselves, the most ancient, and the best, haue testified of Jesus Christ, and of the truth of his Religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the Jew and Gentile, and to make them both one people in the seruice of his Father: here-hence it is that he was foretold, and not altogether vnknowne or vnheard-of to both these Nations, and therfore diuers fore-warnings and significations of him were left, as well amongst the Gentiles as the Jewes, to stir them vp to expect his comming. For, first by the consent of writers it is agreed, that in those ancient times there were three famous men that lived together: namely, *Abraham*, (who descending from *Heber*, was the father or beginner of the Hebrewes, who were afterward called the Jewes) and with him *Job*, and *Zoroastres*, that were not of that lineage of *Heber*, but (as wee call them for distinction sake) Heathens or Gentiles. *Job* (we know) testifieth of Christ, calling him the *Redeemer*, and was most assured to see him one day with his owne eyes, and none other for him, although wormes should destroy that bodie of his (as hee himselfe testifieth.) *Zoroastres* living thus in *Abrahams* time also,

Clem. Alex. lib. 1
Strom. & Orig. lib. 6, contra Celsum, & Procl. lib. 1. & 3.
Parm. Plato, Herm. in Pem. cap. 1. & deinceps.
 might (by account of Scriptures) see or speake with *Noe*: for *Abraham* was borne threescore yeeres before *Noe* deceased: and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there be found very many plaine speeches of the Sonne of God, whom he calleth *Secundam mentem*, the second minde: but much more is to be seene in the writings of *Hermes Trismegistus*, (who received his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest understanding of this second person in Trinity: whom *Hermes* calleth *The first begotten Sonne of God: his onely Son: his deare, eternall, immutable, & incorruptible Son, whose sacred name is ineffable: So are his words. And after him againe amongst the Grecians,*

were

Euseb. in Chron.

Job 19.25,26.

27.

were *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Sonne of God, as also did the Platonists, whose words and sentences were too long to repeat.

Moreover, the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a prophet among the Gentiles, and a Gentile, and he is such a one as testified of Christ, and of the Starre that shoulde appeare at his birth: by meanes of whose prophecie (it shoulde seeme) the Wise men in the East seeing that Starre, were assured that Christ was borne, and therfore came a long iourney to Iudea to see him; as one Gospel sheweth. The same Starre is mentioned by diuers Heathen writers, as by *Plinie* vnder the name of a Comet (for so they tearme all extraordinary Starres) which appeared in the latter dayes of *Augustus Cesar*, and was farre different from all other that euer appeared. And *Pliny* saith of it: *Is cometa unus toto orbe contulit*: That onely Comet is worshipped thorowout all the world. *Calcidius* a Platonike doth say, that the Caldean Astronomers did gather by contemplation of this Starre, that some God descended from heauen to the benefit of mankinde.

The Gentiles also had certaine women called *Sybilla*, *Lact. contra Genit.* which were Prophetesses, who being indued with a certayne spirit of prophecie, uttered most wonderfull particulerities of Christ to come: one of them beginning her Greeke meter in these very words: *Know thy God, which is the Sonne of God*. Another of them maketh a whole discourse in Greeke verse, called *Astrologi*, expressely affirming therein, that Christ Iesus (by name) shoulde be the Saviour, and that he was the Sonne of God, and expressely saying that hee shoulde bee incarnate of a Virgin, that hee shoulde suffer death for our sinnes, and that he shoulde bee crucified, that he shoulde rise againe and be exaltered into the glorious heauens, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come again to the last Iudgement. Of these *Sybils* there were ten in number; and talking of his first comming into the world, they also say, that *Rutilans cum fiduci monstrabit*: A blazing Starre

Numb. 24.

*Plin. lib. 2.
cap. 35.*

*Calcid. apud
Marfil.
Picin. trist. de
Stella mag.*

*Sybil. Samia
apud Betul.*

Starre shall declare him. These *Sybils* speake so plainly of Christ Iesus, as the Prophets among the Iewes did, yea more plainly, and as plainly as may bee, and in manner as fully as our Gospel speaketh: and therefore if the Gentiles will beleue their owne Prophets, they must likewise beleue the Christian Religion (wherof Iesus Christ is the Author, of whom they abundantly testifie.) Now, lest it might bee thought by some suspicous heads, that Christians haue devised and inuented these things, as also that it may yet more fully appeare, that Christ before his comming was notified ouer the world, by meanes of those verses of the *Sybils*: it

*Varro lib. de rebus
divinis ad Cestini-
em. Post. Max.*

*Feneß. cap. de
25. viris.*

See the *Oration* of *Conſit.* in *Euseb. l.4. c. 23.* *de vita Conſit.* See the *Oration* of *Conſit.* in *Euseb. l.4. c. 23.* *de vita Conſit.* *Varro lib. de rebus divinis ad Cestiniem. Post. Max.* maketh mention at large of the *Sybils*, (who in number, he faſhion, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Feneſtella* (another Heathen) doe affirme, that the writings of the *Sybils* were gathered by the Romanes, from all parts of the world, where they might be heard of, and laid vp with great diligence and reverencē in the Capitoll. *Sybilla Eritrea*, who made the former Acrostick versēs, testifieth of her ſelfe (as *Conſtantine* the Empereur doth record) that ſhe liued about fixe hundred yeeres after the flood of *Noe*: and her countryman *Apolloidorus Eritreus* and *Varro* do report that ſhe liued before the warre of Troy, and prophecieſ to the Grecians that went to that warre, that Troy ſhould be destroyed, (as it came to paſſe) which was more then a thouſand yeeres before Christ was borne. *Ciceron* alſo (that died more then fortie yeeres before Christ was borne) tranſlated into Latine the former Acrosticke versēs, (as *Conſtantine* faſhion) which tranſlation was to be ſene in his works, when *Conſtantine* wrote that his Oration: See *Ciceron* of these Acrosticke versēs of *Sybilla, lib. 2. de Diſſimilacione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Cesar* (before our Saviour Christ was borne) had ſuch ſpeciall regard of the ſayings of the *Sybils*, that he laid them vp in more ſtraiſter order then before, vnder the Altar of *Apollo*, in the hill

*Cic. lib. 2. de diu-
nat. Sutton.
Trans. cap. 3.
de vita.*

Palatine, where no man might haue the sight of them, but by speciaall licence. And somuch for the credit of the *Sibils*, who gaue full testimony of our Sauiour Iesus Christ (by name :) and therefore if the Gentiles will beleue them, (who were their owne Prophets, and highly reuerenced of all the world) they must also beleue our Gospell, and the Christian religion to be the onely true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language diuers ages before Christ was borne. For *Ptolemy* King of Egypt, which had the famous Library, was studiouslly inquisitiue to search out the originall of all Nations and religions, and he found that the people of the Iewes was the most ancient, and that they onely had the most certaine and vndoubted historie of the creation of the world : and therefore he sent vnto them, to send to him from Ierusalem sevnty men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might haue knowledge of this Messias, either by accesse into the Iewish countrey, or by the accesse of the Iewes into their countrey : as namely, by their long bondage in Egypt, as also their long captiuitie in Babylon, &c. But I conclude this matter thus: Sith the Prophets of both Iewes & Gentiles (that is to say, the Prophets of all the world) haue giuen full, plaine, and evident testimonie of Iesus Christ, the Sonne of God, that thersfore his religion is the onely true religion, and all other to be rejected and detested.

5 That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truch, or wandering from truth :) but the religion whereof Christ is the Author, is the most ancient (in as much as Christ the author thereof is the most ancient of dayes, being the Sonne of God, as also because he is testifed of by the Hebrew records, which are the most ancient writings in the world :) Ergo, the Christian religion is that which must needs bee the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod pri-*

mum quod posterius adulterium est: That is true, whatsoever is first; and that is adulterate which is not the first. That the Hebrew records doe testifie, and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, vnder the name of the seed of the woman, that should breake the Serpents head: he was foretold to *Abraham*, that he shoulde come of his seede, in whom all the Nations of the earth shoulde be blessed.

Jacob foretold of him, calling him *Shilo*, and that hee shoulde be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that he shoulde bee the Prophet, whose voyce all shoulde heare and obey, &c. Considering then that hee is come, and that hee is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient records in the world, I conclude, that his Religion (whereof he is the author) is the only true Religion.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to prooue it: only this I say, that *Eusebius* and *Eusebius* also doe say, that letters (which are the beginning of words that shoulde bee written) were first found out by *Moses*, & by him deliuerner to the Iewes, and that the Iewes taught them to the Phenicians, and that lastly, the Grecians received them of the Phenicians: & therefore the Hebrewes must needs be they, amongst whom the first & most ancient records of the world were to be found, as *Ptolemy* also King of Egypt did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then, for as much as the Hebrew writings and histories be the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweete harmonie, and no other records are able to disproue them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other historic which is ancient, and long before their times? But because some are of so little beliefe

(although the history doe sufficiently give credit to it selfe) yet for better setting of their minds in this behalfe, I will briefly shew, that even the heathen Historiographers and writers doe confirme the same, that so the credit and reverence due vnto Moses may be reserved, & wicked tongues that barke against him may be stopped. The very heathen and profane writers themselves that speake of Moses, speak of him most reverently, in so much, that *Trebellius Pollio* speaking of Moses, *Solum Dei familiarem vocem claudit*. Doth call him the onely man with whom God was familiar. *Cornelius Tacitus*, although he speaketh what he can *Tacit. Annal. lib. 21.* against the religion of the Iewes, yet cannot discredit Moses history, but is enforced to confess (according to the history written by Moses) that after there were boches and swelling sores sent into the land of Egypt, which were noysome both to men and beasts, the King of Egypt then tooke order, that the people of the Hebrews should go out of his land, and depart whither they should be directed. *Procopius* also mentioneth *Iosua*, the sonne of *Nun*, Moses successor, and saith, that the people of Phoenicia, for feare of *Iosua*, and of the Israelites, left their owne Countrey, and departed into Africke : hee mentioneth likewise the Iebusites, Gergetites, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to Moses, and an heathen, doth mention the two Tables of stone wherein the law of God was written, and wisheth moreover, all such as bee studious of vertue, to learne out of his verses diuinie knowledge : Whereby (saith he) they shall understand & know the Author of the world, which is one God, which created all things, cherisbeth all things, nourisbeth all things, who is not seen with mortall eyes, but is perceived only by the minde : which doth no hurt to mortall men, in so much as he is the causer and procurer of all good things. Furthermore he addeth, that no natural man hath seene God at any time, exceptonly a certayne most godly old man that came of the Chaldeans (viz. Moses.) At last hee concludeth with this saying ; That he had learned these things one of the monuments which God in times past had deliuered in two tables of stone.

stene. *Zenys* also saith, that God created all things, and in the seventh day had finished all things. *Homer* also and *Hesiodus* testifye the same; the one saying that the seventh day did perfect and finish all things; the other, *Sep̄imam lucem
fruiſſe ſanctam & p̄fugidam*: That the feuenth day was most holy and bright. How the earth was without forme before it was fashioned by God, *Ouid* testifieth, calling it a *Chaos*, which is *rudis indigetique moles*, a rude and un-fashioned heape: which *Homer* and *Hesiodus* also testifye, calling it *Hyle*, a certayne vnshapen and rude matter, which God afterwards brought into good forme and fashion. These haue testified, we see, of the creation of the world, (which is the great maruell of maruels) affirming in manner the very words of *Moses* which he writh in *Genesis*, shewing that the world had a beginning, and that God created heaven and earth, and all therein in ſeven dayes, and that the feuenth day was holy vnto the Lord. And this truth of *Moses* history concerning the creatiō of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmele beleeue. The flood, that drowned the world, which we call the flood of *Nor*, not onely *Ouid* testifieth in his *Metamorphofis*, but also diuers ancient heathen writers, namely, *Erosus Caldans*, *Jeronymus Aegyptius*, *Nicolaus Damascenus*, *Abydenus*, and others (according as both *Josephus* and *Eusebius* doe proue.)

Concerning the Tower of Babylon, and confuſion of tongues there, (which *Moses* recordeth, Gen. 11.) testimony is giuen by *Abydenus*, that liued about King *Alexander* time, and by *Sybilla*, and by the words of *Hesiodus*, concerning the land of *Sennar*, where it was buildest: and these Gentiles do ſhew by reaſon, that if there had not bin ſome ſuch miracle in the diuision of tongues, no doubt but that all tongues being deriuē from one, (as all men are of one Father) would ſtill haue retained the ſame language, which we ſee, was ſeenel long, not to be in the world: the diſference of languages in the world, is a prooef of that conuision of tongues.

*Vide Plut. de
glacit. Philof.*

*Iof. lib. de antiqu.
Iud. Euseb. lib. 9.
de prop. Ensebg.*

*Euseb. lib. 9. de
prop. c. 4.*

Of the long life of the first Patriarks, not onely the fore-named *Berosus Caldens*, *Ieronymus Egyptus*, *Nicolanus Damascenus*, *Abydonus*, but also *Menelius*, that gathered the history of the Egyptians, *Melius Hesitanus*, that wrote the Acts of the Phcenicians, *Hesiodus*, *Hecatans*, *Abdericus Helanicus*, *Ensilans*, and *Ephorus* doe testifie, that these first inhabitants of the world did liue so long. And they alleage the reason thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, especially Astronomy and Astrology, which(as they write) could not bee brought to any sufficient perfection by any one man that had liued lesse then sixe hundred yeeres, in which space the great yeere (as they call it) returneth abouit.

Of *Abraham* and his affaires I haue alleaged some heathen writers before, as *Berosus*, *Hecatans*, and *Nicolanus Damascenus*: but of all others, *Polybius* alleageth *Empolius* most at large of *abrahams* being in Egypt, of his fight and victory in the behalfe of *Lot*, of his entertainment by King *Melchisedech*, of his wife and sister *Sara*, and of other his doings, especially of the sacrifice of his sonne *Isaac*. To whom agreech *Mose*, in his books written against *Jewes*, and *Arabians*, of the strange lake whereto *Sodom* and *Gomorrah* were turned, by their destruction, called *Mare mortuum*, the dead sea, where nothing can liue, both *Galen*, *Galen de simpli.* *Pausanias*, *Solinus*, *Tacitus*, and *Strabo*, doe testifie and shew the particular wonders thereof.

From *Abraham* downe to *Moses* writeth very particulerly the said *Alexander Polybius*, albeit hee mingleth sometime certaine fables: whereby appeareth that hee tooke not his story wholly out of the Bible. And hee alleageth one *Leodemus*, who (as hee saith) liued with *Adosar*, and wrote the selfe-same things as *Moses* did: and with these also do concure *Theodorus* a most ancient Poet, *Arabianus* & *Phisian*, Gentiles. And therofore it is manifest that *Moses* history (as also all the rest of the sacred & canonicall Scriptures) is no fable or fained matter (as the devill would make vs beleue) but a true, certaine, and most yndoubted history.

Alex. Polybius.
lib de Indica
historia.

Pausanias
Strabo
Lin in Polybius.
Tacit. lib. vii.

historie in all points. All which matters be sufficiently and substantially shewed also euene by the Heathens writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to bee done not by his owne power, but by the power of God, doe sufficiently glie credit vnto him : of whom and of whose acts doe beare witnesse, not onely the forenamed (especially *Artubanus* in his booke of the Jewes) but many other also (especially *Eusebius*) out of whom *Polyhistor* recitateth very long narrations of the wonderfull and strange things done by *Moses* in Egypt. Yea, the miracles done by him, the greatest enemies that euer he had in the world, that is, *Appion* in his fourth booke against the Jewes, and *Porphyrie* in his fourth booke against the Christians doe confess. And *Porphyrie* adioyneth more for prooife thereof, namely, that hee found the same things confirmed by the storie of one *Sacentation* a Gentile, who liued (as hee saith) at the same time with *Moses*: but all those miracles (say those two his greatest enemies) were done by Art Magieke, and not by the power of God. But first, where could *Moses*, a simple shepheard, learne so much Magieke? Or why could not then the great Magicians of Egypt either doe the like, or at leastwise deliuere themselves from those plagues that were in Egypt, (especially since their studie was in Art Magick from their infancie?)

Exod. 8. 12.

yea, why did they cry ouer, *The finger of God is heere*, when they could not doe as hee did? Or let them answere why *Pharoh* King of Egypt did speake to *Moses* and *Aaron*, saying, *Pray ye unto the Lord, that he may take away the frogs from me, and from my people.* His great Magicians be-like could not doe it; yea, he signifieth in that speech, that none can doe it but God; yea, and that neither *Moses* nor *Aaron* could doe it any otherwise then by praying vnto God. And indeed *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know that there was not any like vnto the God of Israel.

Where did you euer heare of such workes done by Art
Magieke

Appion lib. 4.
contra Iudeos.
Porphyrii aduers.
successor Christian.

Exod. 8. 9. 10.
11. &c.

Magicke as *Moses* did? When hee diuided the great and mighty red Sea, that the people of Israel might go thorow the drie land? When the waters came together againe vpon *Pharaoh*, and all his hoste, and drowned them, and all their glory in the Sea? When hee called so many Quailes vpon the sudden into the Campe, as sufficed to feede sixe hundred thousand men, beside women and children? When he made a very Rocke, by smiting it, to yeeld foorth abundance of water, sufficient for the whole company of Israel? When hee caused the ground to open and swallow downe aliue, three of the greatest of his Army, *Corab*, *Dathan*, and *Abiram*, together with their tabernacles, bagges and baggages?

*Exod. 14.**Exod. 16.**Exod. 17.**Numb. 16.*

Beside, what wonderous workes or mirackes soever *Moses* did, he alwaies acknowledged to come from God, reiecting vterly all glory from himselfe, and attributing and yeelding all the glory vnto God. Againe, in his writings he doth not excuse nor conceale his owne sinne, nor the sin of his people, no not the sinne of *Aaron* his owne brother, nor of *Mary* his sister, nor of *Levi* his Grandfather, nor of any other of his linage and kindred. Neither did hee once seeke or goe about (although he were in place of power and authority to doe it) to bring in any of his owne sonnes into the rule and gouernment after his decease, (although he had many) but left the onely rule and gouernment vnto a stranger, named *Joshah*, as God commanded.

*Deut. 32.**Gen. 49.**Numb. 12.**Deut. 14.**Deut. 3.**Numb. 27.*

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his workes, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull seruant of God in all matters.

The historie of *Moses* therefore being the most ancient, and the same being most vndoubted and certaine true, in so much as hee and his historie doe plentifully testifie of Christ, which was to come, and should be heard in all that he should say and teach; it remaineth, that his Religion which he hath taught vnto the world, is the onely true Religion,

ligion, and all other religion (not grounded on the like antiquity and truth) to be abandoned.

Luke 24.44.

John 5.35.

6 None can discredit Moses, nor the Psalmes, nor any of the Prophets amongst the Iewes, but they must withall discredit Christ: for Christ saith thus of himselfe, *All must be fulfilled which were written of him in Moses, the Prophets, and the Psalmes.* Againe, he sendeth such as would know of him whether he were the true *Messias*, to the Scriptures of the Iewes, saying thus, *Search the Scriptures, for they are they that testify of me.* So that Christ, Moses, the Psalmes, and the Prophets; in a word, the whole Canonicall Scriptures of the Iewes doe goe arme in arme, and be linked together like inseparable friends that will not be fundered: and therefore the one is alwaies a prooife for the other; as likewise a disprooife of the truth of the one, is a disprooife of the other: and therefore is it, that though the incredulous Iewes be so false in friendship, as that they will not (through vnbelief) take part with the Christians, yet the Christians be more firme, and will hold with the Scriptures of the Iewes to the death. Now if there were no more to proue the Diuinity of Christ, but the great and wonderfull miracles which he did (some whereof were such, as never any did before, nor could doe but God onely) it were sufficient to proue him to be the Son of God, and that hee came from the bosome of his Father. The great and many miracles that he did (being famous not onely in Iudea, but in all the Romane Empire, and so ouer all the world) are and were such as none of the Heathen dare doe, or can denie; but all acknowledge. And therfore I conclude, that the Christian religion, proceeding from so diuine a power, and from one whose workes and wonders are aboue all the world, is the most vndoubted true Religion.

7 Christ did neuer any hurt on earth, but he did marueilous much good, he healed all manner of diseases, hee caused the dumb to speake, the halt to goe, the blind to see, & the deafe to heare: he stilled the raging of the windes and seas, gaue sight to him that was borne blind, raised the dead to life againe, cast out Diuels, knew mens thoughts, and

and did such workes as no man could doe , except God were with him, yea, except himselfe were God. Moreover, his life was such , as none was able to accuse him of any sinne , so pure and vnreprooueable was hee. Againe , the doctrine hee taught was farre from a worldly spirit , being most heauenly, most innocent , and most divine , for never any man spake as he spake, not with such authority. Againe , he alwayes pronounced that he sought not his owne glory, (which deceiuers are wont to doe) but the glory of his Father; and as hee spake, so it was indeed. The whole course of his life and death, resurrection, and ascension doth shew the same : For when the Iewes would haue made him an earthly King , hee would none of it, but conueyed himselfe away, John 6. 15. teaching his Ministers to doe the like : Luke 22. 25, 26. for hee proclaimed that his Kingdome was not of this world, John 18. 36. but that he came to doe the will of his Father. Ouer and aboue all this, he was the greatest Prophet that euer was , and foretold diuers things (as namely, that hee should bee crucified of the Iewes, and the third day rise againe : that Ierusalem and the Temple should bee destroyed etc that generation passed : that after his ascension, the holy Ghost should come vpon his Disciples assembled at Ierusalem , and diuers others) all which the world doth know came to passe accordingly. And nothing which hee hath spoken , but it shall bee performed : for there was neuer any fraud within his lips , or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmlesse towards others, most bountifull towards all , most wonderfull in his workes , most true in his prophecies, most heauenly in his doctrine , not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needs be the onely true Religion.

8 Another argument I frame thus; That Religion which proceedeth vndoubtedly from God , is the true Religion: But the Christian Religion proceedeth vndoubtedly from God :

God: *Ergo, &c.* That it proceedeth vndoubtedly from God, I prooue thus: Either it must proeceede from God, or from the deuill, or from men: but it is too holy to proceed either from men or devils; for it ouerthroweth the workes and kingdome of the one, and forbiddeth the reuenging spirit of the other: (commanding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their couetous humour, admitting no vncleannessesse or impuritie, and forbidding all iniquitie and wickednesse, be it neuer so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, euen as God is holy; it is manifest, that it can neither bee of mans devising, nor of the devils inuention: it remaineth therefore, that it must needs be of God, and consequently the only true Religion.

9 Another argument is this: that Religion which respecteth onely the glory of God, is, and must needs bee the only true Religion. But such is the Christian Religion: for it alloweth not any man to glory in himselfe, but sheweth that whosoever glorieth, should glory in the Lord, 1. Cor. 1.30,31. Rom. 4.2. Therefore the Christian Religion is the only true Religion.

10 Lastly, the spreading and preuailing of the Gospel of Christ ouer the vniversall world, when as all the world (both Iewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the Author therof: for if it had not had a God to protect and patronage it, and to make it passe currantly thorow the world, it must needs haue beeene vtterly suppressed and choked, euen in the springing and first rising thereof. For after the ascension of Christ Iesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and preuailing thereof, against the force and power of all the world, which was then ready bent, with all, both fury and fraud, violence and vengeance, and

and with all their deuices which they could invent to suppress it? Or what eloquence had his few Apostles to perwade the world, or any therin, to the receiuing and imbracing of that Christian Religion which they were appointed to preach? They (as all men know) were reputed and knowne to bee vncleard men, but onely that they were taught and instructed by the Spirit of God, which (according to the promise of Christ their Master) at the time appointed, descended downe vpon them, being assembled at Ierusalem; by which Spirit they were inable to speake all languages, and imboldened to preach his Gospel and Religion, in such sort, and with such puissant and diuine wisedome, as none should be able to resist that Spirit they spake by, howsoever their persons might be hindered, molested, vexed and persecuted. This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian Religion, that it hauing so few to publish it, and such as they were, & being incountryed by all the Princes and Potentates of the world, it shold notwithstanding so strangely preuaile, as within a short time to be vniuersally spred ouer the face of the whole earth. Who can now say but that it was protected, & preuailed by the power of God? for the power of all the world was against it: and if the Christian Religion had beene no better protected by God, then by men, alas, it had perished long ago; yea, it had never liued vntill this day, but it had beene choked euen at the first vp-rising, & as it were in the cradle or infancy therof. Let all wits therefore throw downe themselves, and let all tongues freely confess the diuine vertue of the Christian Religion, which could not be stopped or suppressed: but was so mighty, as that the power of all the world, and all the devils in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space, ouer all the earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came downe from heauen, being brought by Iesus Christ the true Messias, from the bosome of God the Father. Of which (hauing so many & so infallible arguments

ments to prove to every mans sense the truth thereof none can doubt, except he will also doubt whether the eye doth see, the eare doth heare, and the heart doth understand : the evidence thereof is so cleere and manifest, as that it is able, if not to conuert, yet to conuince all gainsayers whosoeuer, and to make vs that already professe, firmly to hold the same ; knowing for certaine, that the Christian Religion is the only true Religion in the world, and that saluation is nowhere else to be sought. For running ouer all the religions of the world, and where shall you finde any so pure, so diuine, so powerfull, so miraculouſe ? it hath all the signes, tokens, arguments and proofes that may be, for the ſplendent truth thereof, and to demonstrate, that vndoubtedly it came from God.

C H A P. IIII.

Wherein is briefly ſtewred, the religion of Mahomet, to be a false and wicked religion.

IWILL therefore ſpeak ſomthing of the Mahometiſh religion, I thinke the truth of the Christian Religion will appeare ſo much the more : for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beſide, Mahomet himſelfe testifieth of Christ, to be a great Prophet of God, and a great worker of miracles : *And that the ſame Iefus Christ was borne of the Virgin Mary, that he lived without ſinne among men, that he was a Prophet, and more then a Prophet, and has hee ascended into the heauens :* and therefore he reprooued the Jewes, for that they would not beleue him to be borne of a Virgin. But on the other fide, because hee would not haue Christ to beare credit aboue him, he disliked that he ſhould be called or reputed the Sonne of God. But beſide the testimony of all the former Prophets of the world, both Jewes and Gentiles (as is aforeshowed) who doe all teach, that he ſhould bee the Sonne of God, Suidas doth moreouer confute this false prophet, who reporteth in his Historie that,

Matt. Paris
bif. Aug. in
Hen. 3.

Suidas.

that the Pharises at Ierusalem called a Councell to find out the father of Iesus. They inioyned certain women to search his mother : the women affirmed they found her a Virgin. Then was it recorded in the famous Register Booke of the Temple, *Iesus the Sonne of God, and of Mary the Virgin.* This proueth, not onely that the mother of Iesus was a Virgin, (which Mahomet truly held) but also that Iesus was the Son of God (which Mahomet allowed not.) And indeede Mahomets religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly with Papisme, partly with Christianisme, being subtilly contrived for the extorting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of Mahomets usurping, and of his sect, was thus : many hundred yeeres after Christ, namely, in the yeere of our Lord 597. and in the reigne of Mauricius the Emperour, when as Gregorius Magnus was Bishop of Rome, this Mahomet was borne (being of the line of Ismael, the sonne of Abraham, by Agar the bond-woman, having vnto his father one Abdara, and vnto his mother one Emma, being very obscure and base parents) in Mecha a Citie of Arabia: his parents deceased, and left him a very yong Orphan, who in short time by misaduenture was taken captiue. This being once knowne vnto his kindred, one Ademouaples (faith Volateran) an Ismaelite, bearing him good will, for his fauour and forwardnesse of wit, paid his ransome, and made him servant and factor in all his merchandize.

Not long after, his master died without issue, and his servant Mahomet matched with his mistresse, a widow of fiftie yeeres of age, called Eadigam, and (faith Paulus Diaconus) his owne kinswoman : so that his master being of credit and substance, and his mistris (afterwards his wife) of no lesse account, and so shortly after departing this life, he succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. Diaconus further saith, that this Mahomet for the space of tenne yeeres gaue himselfe secretly by perswasion

*Mattheus**Palm. Majestus**Chro. lib. 13.**Dreuschsleer.**Chro de Saracen.**& Turc. Orig.**Volat. Geogr.**lib. 12.**Paul. Diacon.**Rom. lib. 18.*

to bewitch the people, and other tenne yeeres after, with Rogues and Vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of Countries. And lastly, nine yeeres he openly and manifestly injoyed as a deceiver, a false prophet, and a King ouer those whom hee had already infected throughout Arabia.

*Sabel. Ennstead.
8 lib. 8.*

Sabellicus writeth, that *Mahomet* father was an Heathen, and his mother an Ismaelite, whereby it came to passe, that whilst his mother taught somewhat of the religion of the Hebrews, and his father on the other side the religion of the Gentiles, *Mahomet* (like a dutifull child, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sicknesse, which tooke him so extremely, that he grouelled along the ground, and fumed pittously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggerly rascall, & a diseased creature: but hee (with his wilie companions) hauing taught a Doue to feede at his eare, wherein hee had puttaines of corne, perswaded his wife to bee content, and that he was another maner of man then shee tooke him to be: namely, that he was a Prophet, that the Spirit of God fell vpon him, and that the Angel *Gabriel* in the forme of a Doue came to his eare, and reuealed to him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, & lay in a trance. His wife being heerewith satisfied, shee began to chat the fame amongst her Gossips, saying, *Say nothing, my husband is a Prophet*. The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

*Aventin.
Amm. lib. 3.*

This being once noised, they flocked vnto him from all parts of Arabia. Hee being thorowly instructed in Sartans schoole, and well seene in Magicke, obserued the present opportunitie. The Romans and Persians then warring together, *Mahomet* with his Arabians went, and first tooke part with the Romans, but afterwards serued them a

she

a sliue touch, and forsooke them, and thereby weakened that
side. In a while after he espied the Persians goe to wracke:
and hauing despised the Romanes, hee setteth leesse by the
Persians, and then setteth foorth himselfe with might and
maine, with his Captaines and Lieutenant (called *Amiral*)
to subdue nations, and to destroy the Christians, to the end
that he might establish that false religion, devised by him-
selfe and his wicked confederates: hee preuailed wonder-
fully, and in short time after his decease (in the time of *Ebu-*
bezer and *Hammer*, that successiuely reigned after him in
Arabia) there were got and subdued to the Arabians, the re-
gion of *Gaza*, the City of *Bostra* in *Arabia*, *Damascus*, *Phe-*
nicia, *Egypt*, *Palestina*, the Citie *Ierusalem*, all *Syria*, *Anti-*
och, *Edesia*, *Melopotamia*, all *Perisia*, yea, and in a manner all
Asia. But I may not forget the end of *Mahomet*, who in an
euening sitting vp late in his palace, & hauing taken his fill
of wine, wherein one of his companions had powred some
poysone, felte his wonted sicknesse approching, and made
haste foorth, saying, he must needs depart to conferte with
the Angel *Gabriel*, and goe aside, lest his glorious presence
should be an occasion of their deaths: foorth he went, and
remembering that a soft place was best for his falling sick-
nesse, downe he fell vpon a dunghill, grooueling along with
great paine, foming at the mouth, and gnashinge his teeth.
The Swine came about the dunghill, fell vpon him, wounded
him sore, and had eaten him vp, had not his wife, and
others of his house heard the noise of the hogges, and
rescued the false prophet. *Antoninus* reporteth, that hee
was not without sundry diseases, which intemperate diet
brought him: namely, the Plurisie, and a kind of Lethar-
gie: for oftentimes his senses seemed to bee taken from
him. He continued drooping the space of fourteene daies;
at length he departed this life. His belly had such a swelling,
that it seemed ready to burst, and his little finger bowed
backwards. In the time of his sicknes, he commanded them
that were about him, that when breath departed his body,
they should not straightway bury him: for hee said, that
within three daies he would ascend into heauen: but hereby

Zonaras Annal.
Tom. 3.

Antonius Chrys.
part. 2. tit. 13.
cap. 5.

appeared that hee was a false prophet, for they kept him aboue the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty dayes, in great hope he would rise and ascend according to promise; but they saw nothing, sauing that they felt an intolerable stench, so that in great disdaine (saith *Antonius*) *Eum longè à dominibus proiecerunt*, they cast him farre from houses. But his companions (such as consulted with him, & concealed his falsehood and trecherie) remembred themselues, and iudging that the disdaine of *Mahomet* would be their discredit, and his fall their foile and shame, they fetcht him againe, they cheft him in an yron coffin, (saith *Sabellicus* and *Nauclerus*) they bring him vnto the famous temple of Mecha (in which Citie he was borne) with great solemntie, as if he had never been scared vpon the dunghill with Swine: they conuey to the roofer of the Temple mighty Load-stones, they lift vp the yron coffin, where the Load-stones according to their nature, draw to them the yron, and hold it vp, and there hangs *Mahomet* on highe.

This was the report of old,
Anian. Chro.
part. 2. cap. 5.
Wolfgang.
Drensteer.
Chron.
Nauel.
Gen. a. 2.
Sabel. Aenead. 8.
lib. 6.

Those that imbrace the religion of *Mahomet*, are called Saracens: for it was the pride of *Mahomet* to haue them so called, to aduance his own doctrine and profession, because he knew himselfe lineally descended of *Ismail* the sonne of *Agar* the bondwoman: therefore to auoid this reproch, he bare the world in hand, that hee came of *Sara* the free woman, the wife of *Abraham*, and called himselfe and his followers Saracens. *Sabellicus* writeth, that the Grecians of spite are wont to call the Saracens, Agarens: for that they came not of *Sara*, but of *Agar*.

This *Mahomet*, while hee liued, vised the companie of Christians, Iewes, and Infidels: *Et ut popularior esset eius lex, ex omnium gentium scilicet aliquid assumpit*: And to the end his law might bee the more fauoured, hee borrowed something of euery Sect. Satan furnished him with three instruments, as helpe to bring his mischievous intent about. The first was a Iew, a great Astronomer and a Magician, who opened to him at large the Iewish follies: the second, one *John of Antioch*: the third, one *Sergius a Monke*, both

both abominable heretickes. Every one plaid his part. To flatter the Christians, hee was content to be baptiz'd of *Sergius*, & of these heretickes he learned, with the *Sabellians* *Sabell. Aeneas. 3* to deny the Trinity, with the *Manichees* to establish two *lib. 6.*
beginnings, with *Eunomius* to deny the equal power of the Father and the Sonne, with *Macedonius* to call the holy Ghost a creature, and with the *Nicolaits* to allow many wifes, and wanton lust. *Sergius* the Monke also perswaded *Mahomes* in his Alcoran (so is the book of the law termed) *Ant. Chro. part. 2. sit. 15. cap. 2.* to commend the humility of Christian Monkes and Priests: hee made him also deliuere the Saracens a Monkes cowle, which they vse to this day. Also *in istar Monachorum multas genuflexiones*, many duckings and crouchings like the Monkes. *Matthias a Machonia* addeth, that they vse *Mathias a Machou de St. mat.* shauing: and this no doubt was the Monks doctrine. They compred the blessed Virgin *Mary*, confess God to be the gouernour of all things, and that Iesus Christ was the *Apostle of God*, begotten by the Angell *Gabriel*, on *Mary lib. 3.* the Virgin, who never knew man, and that he was greater and worthier then man: they allow the miracles that Christ did, and the Gospell (so farre foorth as it agreeth with the Alcoran) and *Moses* and the old Testament, correcting *Sabell. Aeneas. 3.* therein (so presumptuous is the spirit) certaine errors. Hee *lib. 6.* called himselfe a propher, and that he was sent of God to supplie the imperfections of all lawes: he forbade his followers all pictures and images in their Temples, he forbade the eating of swines flesh, he commanded purifyngs and washings, *ad similitudinem Iudaorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Satterday, and *Mahomes* Friday, to dissent from the Hebrewes and Christians: or, as *Anionius* writheth, in the honour of *Venus* the goddesse of Arabia, thereby the rather to winne that countrey people: and thus it pleased him to devise a religion mixt of all these, to the end hee might haue of all religions some, to build vp his kingdome. And indeed *Mahomes* tooke the aduantage of the time: for that time was a time of dissencion among Princes, and of diuision amongst those which called themselves Christians.

Rians, Heraclius the Emperor, and Chosroes King of Peria were at deadly emnity, one warring against another. The Scythian nation were of neither side, but at last against bothe, raising a power of themselves, hauing Mahomet their ring-leader. The Church was troubled with diuers feets & heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednesse, and suffered Nations to rise as a rod or scourge to whip his people: for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanity and falsehood of this religion may be proued thus.

The vanity of
the Turkes re-
ligion.

1 First, by the newnes of it: for it is but of late yeeres begun, and there was never any prophecy that did allow of such a prophet, or of the doctrine of such a one. And therefore he commeth in his own name, and so consequently not to be receiued.

2 Secondly, hee did no miracle at his comming, and therefore no reason that any shoulde beleue in him. Hee spake vnto the Saracens of himselfe: *Nm /am miraculis
aut indicis ad vos missus:* I am not sent vnto you with miracles and signes. There was no diuine power shewed in all his practice.

3 Thirdly, it is manifest that Mahomet was a false prophet, because he said that within three daies after his death he shoulde ascend into heauen; which was notoriously false, as before appeareth.

4 Fourthly, the religion of Mahomet is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine Spirit of God, is the author thereof: for it is permitted the Saracens by that his law to haue foure wiues (though these bee of nigh kinne) yea fift, mariage them virgins, and to take besides as many of them which they haue bought and taken captiuites, as their ability will serue to maintaine. The paradise likewise promised to his followers is this, namely, they shall haue garments of silk, with all sorts of colours, bracelets of gold and

*Marij. Paris
bif. Ang. in
Hes. 3.*

Flor. bif.

*Jacob de Vorag.
legend. 157.
Laonic. de reb.
Turc. lib 3.*

Ast. Cro.

and Amber, parours and banqueting houses upon floods
and riuers, vessels of gold and siluer, Angels seruing them,
bringing in gold, milke, siluer, wines, lodgings furnished,
cushions, pillowes, and downe-beds, most beauteous wo-
men to accompany them, maidens & virgins with twink-
ling eyes, gardens and orchards with arbours, fountaines,
springs, and all manner of pleasant fruite, riuers of milke,
hony, and spiced wine, all manner of sweet odours, perfumes,
and fragrant sentes : and to be short, whatsoeuer the flesh
shall desire to eate. Thus fleshly people haue a fleshly reli-
gion, and a fleshly paradise to inhabite. But like prophet,
like people, and like religion : for *Mahomet* himselfe was
such a fleshly fellow, as that though modest ears are loth
to heare, yet because the filthinesse of this prophete may
not be concealed, I must vtter it : Hee committed buggery
with an Asse ; *Boschius* writeth it : Againe, hee committed
adultery with another mans wife, that vpon displeasure
was from her husband : and when hee perceiued the mur-
ture of the people, he fainted that hee had received a pa-
per from heauen, wherein it was permitted him so to doe, *An. Cro. part. 2.*
to the end he might beget prophets and worthy men. A-
gaine, *Mahomet* (as *Caius* reporteth) had forty wifes, and
further he gloried of himselfe, that it was giuen him from
aboue to exceed ten men (faith *Clemonard*,) fifty men (faith
Antonius) in carnall lust and venerie. *Anicenna* one of
Mahomet owne seft, is himselfe brought in disliking of *sabys*.
this religion, for this reason : *Because* *Mahomet* (faith hee)
hath given vs a law, which sheweth the perfection of felicity to
consist in those things which concerne the body ; whereas the
wise and sages of old had a greater desire to expresse the felicity
of the soule then of the body : as for the bodily felicity though it
were granted them, yet they regarded not, neither esteemed it,
in comparison of the felicity which the soule requireth. His
paradise and doctrine is such, as there seemeth small
difference betweene Epicurisme, Atheisme, and Maha-
metisme.

5 *Mahomet* law is a tyrannicall law : for he made it
death to dispute of it: and if any man speake against it (faith
he)

*Bosch. lib. 8.**Decad.**Bernard. in Ro-
far. part. 1.
serm. 14.**An. Cro. part. 2.**tit. 15. cap. 2.**Celius. Nichol.**Clemon. Epist.**Anton. Cro.**part. 2. cap. 5.**Anicenna Me-**taphys.**An. Cro. part.
2. tit. 13. cap. 5.*

hee) *Pruditorie occidatur*: Let him be trayerously put to death. And againe, *Sane audiens occidatur*: Let him be put to death without comming to his answere. *Qua sanctione*

Sabell. Amed. 3 lib. 6.

*Matib. Paris
bif. Ang. in
Hen. 3.*

*Paul. Dice. rev.
Ran. lib. 18.*

*Zonaras Ar.
nalsom. 3.*

*Ant. Chro. part.
2. 15. 13. cap. 5.*

By which decree he manifested, that there is nothing sincere in that law, &c. Moreover, he wrote in the Arabian tongue, and taught his followers, that his religion, *Agladie capit, per gladium tenetur, & in gladio terminatur*: Began by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of fleshe is all the author and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying, *He that slayeth his enemie, or is slaine of his enemie, let him enter and possesse paradise*. He spake like a man with a carnall spirit: teaching reuenge to the vttermost, and promising paradise to such; but no proofe of a diuine Spirit appeareth in him.

6 As *Mahomes* religion is defended by force of sword and fraud, in so much as bee made it death to call it into question: so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was establisched through wiles, deceit, subtilitie, and lyes. For first he hauing the faling sicknes, persuaded his wife and others, that it was the power of God, and the presence of the Angell *Gabriel* that caused him to fall downe. *Sergius* the heretical Monk was at hand, and bare false witness to the same (saith *Zonaras*.) He told them that the same Doue which he taught to feede at his eare, was sometime an Angell, and sometime the holy Ghost. He had three companions all of a confederacie, to devise & face out lyes, with him. When he perceiued that men gaue eare to him, he fained that the Angell *Gabriel* had carried him to Ierusalem, and thence to haue lifted him vp to heauen, and there to haue learned his law.

Hee made the Saracens beleue, that before God made the world, there was written in the Throne of God, *There is no God, but the god of Mahomet*. When he had framed his Alcoran, and bound it vp faire, he caused secretly a wilde Asse to bee taken, and the booke to bee bound about his necke,

necke, and as he preached vnto the people, vpon a sudden he stood amazed, as if some great secrete were revealed to him from aboue, & brake out and told the people; Behold, God hath sent you a law from heauen: go to such a Desart, there ye shal find an Aesse, and a booke sied about his wecke. The people ran in great haste, they found it so as he had said; they take the Aesse, they bring the booke, they honour the prophet, Touching diuorced and separated wiues, hee told the Saracens hee had receiued a paper from heauen. Hee vsed soothsaying and diuination, the which at Fessa, a Cittie of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world he should bee transformed into the forme of a mightie Ram, full of locks and long fleeces of wooll: and that all that held of his law, should be as fleas shrowding themselues in his fleeces, and that he would iumpe into heauen, and so conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous countrey people: the fopperie, pride and vanitie of whose religion, I trust every one doth sufficiently perceiue.

7 *Mahomet's* religion is no true Religion, but a meere deuice of his owne, and of three others his false conspirators: for hee hath patched together his Alcoran of the doctrine of Hesthens, Indians and Arabians, of superstitious Iewes, of Rechabites, of false Christians & heretikes, as Nestorians, Sabellians, Manichees, Arians, Cerinthians, Macedonians, Eunomians, and Nicolaites; of illusions, and inuentions of their owne: and lastly, (for further credit) he borrowed some out of the old and new Testament. But God will not thus be serued: for hee deliuered his minde of old vnto Israel, and he is not changed, but continueth the same God still. *Thou shall not* (saith God) *doe every man what see-* Deut. 5:21
meth him good in his owne eyes; Whatsoever I command you,
take heed you doe it: thou shalt put nothing thereto, nor take
ought therefrom. Satan being conjured to deliuere the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelve thousand lies, and the rest was truth: by all likelihood very little. And therefore I conclude, that there is

no

*Ametus lib.**cap. 12. lib.**Les lib. 3 cap.**23. Apric.**Bern. in Rofar.**part. 1. forme. 10.**Deut. 5:21**Factical Test.*

no evidence to prove Mahomet a true Prophet, many to prove him to be a false prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtil, and corrupt invention, and even from the devil, the craftie father of lies, a murtherer, and mankiller from the beginning. And so much hereof may suffice.

C H A P. b. V.

Wherein is shewed, that the Church of Rome is not the true Church of God, nor obserueth the right Religion.

I Am now entring into that great controverſie betwene the *Protestants* and the *Papists*, whether of them ſhould be the true Church, and true worshippers of God in Christ: for they both acknowledge God, and Christ his Son; and all the ſacred & canonickall Books of the Scriptures, they confesse to come from God, and from his ſlivind Spirit, as indeed they could come frō no other. But whiles they both confeſſe this Book, it is good ſeſon that they ſhould both ſtand to the arbitrement & judgement of theſe Bookes, for the triall of the true Church: which if they do, (asindeed they muſt) this controverſie is at end, and not worthy to be made a queſtion, or to be doubted of: for by the ſacred and canonickall writings it ſhall by and by be manifest, that the Church of Rome can not be the true Church poſſiblē. But firſt let vs heare what is faſh for it ſelue, and what good grounds it hath for the fortification thereof. For if it be not builidē vpon a good foundation, and vpon ſuch grounds as will hold, the whole building is like to lie in the dust, and to come to ruine.

They hold very ſtrifely (but not ſo ſtrongly) that the Church of God militant heere vpon earth, is visible to the outward eye, and may bee pointed out by the finger at all times, in ſuch ſort as that one may know whither to reſort,

refort as to the congregation of Gods people, there to ioyne himselfe vnto them, and to praise & pray vnto God with them, and to doe those things which he requireth at their hands. But all this cannot profit them, nor hurt vs: for as in the Primitive Churches, persecuted by those tyrannicall and heathen Emperors, there was a Church of God, (though not seene of them) who had their meetings & assemblies amongst themselves (though secretly because of their enemies:) so likewise in the dayes of Queenie *Mary*, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was, and might be; and they likewise had their meetings and assemblies, though both they, and the place of their refort were vñknowne to those their persecutors.

In the time of *Dioclesian* the Emperor especially Christians were so wasted, as to the iudgement of men none were remaining, their booke were burned, the Churches destroyed, and themselves put to death: in the end, when this great haucke was made, and cruelty had wasted and destroyed all that could be found, where was then the visible Church? It must needs bee then inforced to hide it selfe, and so it was, and the glory thereof so eclipsed, that for a while it shined no where. And therefore the Church is not alwaies visible & seen to the outward eye, nor splendent in the faces and fight of men, and yet a true Church not alway notwithstanding, as then it was: for it is the Sun, though it be sometimes overwhelmed with a cloud; and it is fire still, though it be sometime raked vp in embers: and so the true Church is and may be, although not seene or knowne to the world, yea though it seeme overwhelmed with tyrannicall malice, and hide it selfe as though it were cleane extinct.

² Let them tell me where the Church was visible, when being assembled at Ierusalē, there arose a great persecution *Act. 8.1.* against it, in so much as they were all dispersed and scatterred, as the Text sheweth. Or let them tell me, where or how the Church was visible, whē Christ was smitten, and all the rest were scattered and hid, and concealed themselves: the *Act. 22.18.19.* face

splendencie of
the Church in
outward shew,
is no certaine
or inseparable
marke of the
true Church.
A Simile.

face of the visible Church was then not in Christ and his Apostles, but in the Iewes among the Scribes & Pharisees : and therefore if visibility bee such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Iesus Christ and his Apostles: which who dare affirme? Yea, who will not deny? Yea, when the Shepheard was smitten, and the sheepe scattered, and yet a true Church; who can denie but that a true Church may bee, though it be not apparantly visible and seene to the world?

Reuel.12.6,7.

1.King.19.11,
&c.

What shall I say more? Doth not S. John in his Reuelation testifie exprefly, *That the Church of Christ (signified there by a woman) fugit in solitudinem, fled into a desart, or wilderness*, where she had a place prepared for her of God, and where she could not for a certaine season bee found of her persecutors? Let them further shew mee, how the Church was visible in the time of Elias the Prophet, when he complained that himselfe was left alone; *O Lord (saith he) they haue forsaken thy cauenant, they haue destroyed thine Altars, and staine thy Prophets with the sword : and I am left alone.* Elias did not thinke himselfe to be *solus Propheta relietus*, (as Campian answered in the Tower:) I say, he spake not of himselfe onely in that respect: but in this respect, that hee tooke himselfe to be the only true worshipper that was left in Israel: which is manifest be the answer which God gaue him: namely, that besides him he had feuen thousand true worshippers yet remaining, which had not bowed their knee to Baal. I demand of the Papists, when Elias knew no other true worshippers of God but himselfe, how the Church was visible? or whether he shoulde go to find a true worshipper he knew not. Againe, it is written in 2. Kin. 16. that vnder the raigne of Achas there was taken a patterne of the altar of the Idolaters of Damascus, and that Urias the high Priest remoued the Altar of the Lord: whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the Sacrifices ceased, &c. What visibility of the true Church could there be in those daies, either of Achas, Manasses, and other Kings being Idolaters, then the Temple it selfe (where onely by the Law of God,

God, the Jewes were to offer the sacrifices) was polluted
and defiled with heathenish Idolatrie? What Church or
congregation could any man (in this case) haue resorted
vnto, to haue performed a true and acceptable sacrifice vnto
God in those times , when the Temple of Ierusalem
(which was the place to worship at) would admit no true
worshippers, but onely Idolaters ? It is therefore manifest,
that a true Church may be ; though they know not a con-
gregation of God to resort to ; yea ; though it be close and
not scene or knowne one to the other, nor yet to the world.
And consequently visibility (which the Papists make a
marke of the Church) is no perpetuall marke thereof. Yea,
if such visibility shoulde bee a marke of the true Church,
then were the Idolatrous people in the time of *Elias*, in the
time of *Achias*, *Manasses*, and many other Kings of Israel
that were Idolaters , the true Church , who indeed were
the false church : and then were *Elias* and all other the
true worshippers of God, who had in those times no pla-
ces left to sacrifice in , the false church , which is absurd.

Clyryston saith, that in the time of the abomination of desolation (spoken of by Christ Iesus, in Mat. 24.) that is , in *Clyryston*,
the time of wicked heresie, which is the army of Antichrist *Mat. 24.*
(as he expoundeth it:) *Nulla probatio potest esse Christiani-
tatis, neque effugiam potest esse Christianorum aliud volen-
tium cognoscere fidem veritatem, nisi scripture diuina :* No
prooфе can be made of Christianity , neither can there bee any
other refuge for Christians which are desirous to know the
true faith, but onely the diuine Scriptures. And therefore I
conclude (which is apparent) that the true Church some-
time is in such a state , as that visiblenesse cannot discerne
or proue it , but onely the diuine Scriptures must demon-
strate and declare it : and consequently it is demonstrati-
vely manifest, that it is no true position of the Papists, that
the Church of God is always and enermore visible , scene,
and splendent , to the outward eye and view of the world.
Wherfore the Papists doe vs great iniurie , and bewray
their owne ignorance, when they would haue vs to shew
our Church in all times and ages (which notwithstanding
per-

perhaps may be done) for our Church was alwayes, though it were not seene or knowne to them, but lay hid, and kepte it selfe close from their furie and tyrrannie, as the first and Primitive Churches did from their bloodie persecutours. Our Church was then persecuted in those times when it could not bee seene, and many then, like constant Martyrs, endured the tyrrannie of that Romish religion; so that some were banished, others fled into other Nations, some endured martyrdome at home, some other hid themselves, but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; Wee had our Church then and alwayes, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea though in it selfe it were inlightned from God many ages together, namely, till the tyrrannie of Antichrist were ouerpast.

Secondly, another erroneous position whereby they are miserably deceiued, is this; *They hold the Church cannot erre:* and therefore suppose, because the Church of Rome was once the true Church of God, therefore it is so now and euermore. As though there might not bee an Apostacie in the Church, which S. Paul affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Counacles (which represent the whole Church) could not erre: for so they affirme, but how truly, let the world judge. And if it may be shewed that generall Counacles haue erre, or may erre, then they yeeld their cause in this behalfe. I wish they would for their owne sakes: for false Iesuites and Seminaries do but deceiue themselues and others, to their owne confusion in this world, and, except they repented in the world to come.

That generall Counacles may erre, is manifest by *Augustine*, who plainly teacheth, that onely the Scriptures cannot erre, all other writers may erre, Prouinciall Counacles may erre: lastly hee saith; *Councilia que sunt ex universo orbe Chri-*

*2. Thef. 2, 3, 4.
The Church
may erre.*

Christianis priora posterioribus sapientiis emendari; ex malo ex- Augst. Tom. 6.
perimento, utrum apertur quod clausum erat, & cognoscitur lib. 2. contra
quod latebat: That generall Councells which are gathered of
all the Christian world, are often corrupted, the former by the
later, whereby any triall of things, that is opened which was
shut, and that is knowne which was hidden. A generall Coun-
cell may be corrected (saith Augustine.) Ergo, it may erre.
And therefore Augustine speaketh plainly to Maximian
the Bishop of the Arians: Neither ought I to alleage the Aug. cont.
Councell of Nice, nor thou the Councell of Arrimine, to take Maxim. l. 3. c. 4.
aduantage thereby: for neither am I bound, nor held by the
authority of this, nor thou of that; set matter with matter,
cause with cause, or reason with reason; try the matter by the
authoritie of Scriptures, not proper witnesses to any of vs, but
indifferent witnesses to vs both.

In the time of Constantine that Christian Emperour, was *Theod. l. 3. c. 18.*
 the first and last Councell of Nice, wherein according to
 our Creede was decreed, that Christ was God as well as
 man. In the time of Constantius (*Constantinus sonne*) fa-
 uouring the error of the Arians, it was decreed in the
 Councell of Arrimine, that Christ was not God, but only
 man. This Councell of Arrimine did erre (and that grossely)
 in a matter of faith. Ergo, it is palpable that a generall
 Councell may erre, euen in matters offaith.

Againe, generall Councils haue beeene contrary one to
 the other, and that in matters of faith: as the Councell of
 Constantinople condermed the setting vp of Images in the
 Church: and the Councell of Nice afterward allowed Im-
 ages. One of them (being contrary) must needs be erroni-
 ous: Ergo, a generall Councell may erre.

The generall Councell confesseth it selfe that it may *Concil. Tom. 1. de*
erre: For the whole Councell prayeth in the end of a gene- *ord. celeb. concil.*
rall Councell (in a set forme of Prayer that is appointed to *by command of*
*be said after every Councel) namely, that God would *Iusti-* *righteousness*
rante ipsorum pacare, & erroris indulgere; Spare their igno- *and upon the*
rance, and pardon their error: Ergo, a generall Councell
*may erre.**

The Pope of Rome (whom the Papists hold for head
 of the church)

of their Church) may erre : Ergo, their whole Church may erre. Augustine proueth it erres : *Beata memoria Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet : Behold, Pope Innocentius of blessed memory doth teach, that young children cannot be saved, except they receive the baptism of Christ, and also the communion of the body and blood of Christ.*

*Lib. 2 ad Bonif. contra Epis.
Pelag. cap. 4.*

*Part. 1. dist. 40. c.
Si Papa.*

Papish errors.

But this is taxed for an error : Ergo, the Pope of Rome may erre, and consequently the whole Church vnder him, except perchance members haue a priuilege aboue the head. But what shall I need to stand hereupon? their owne Canon law (as is euident in the decrees) doth say exprefly, that if the Pope bee found negligent of his owne and his brethrens faluation ; yea, though he leade innumerable people by heapes to the deuill of hell, no mortall man may presume to reprooue him : because hee himselfe being to judge all, is to bee iudged of none, nisi deprehendatur a fido denius ; except he be found erring from the faith : whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in vain. But the Pope is no other then a man, as alio the members of his Church be, and *humanum est errare*; all men are subject to error. Let every man take heed how he truſteth the Pope or any man mortall : for it is written, Jer. 17. *Maledictus homo qui in homine confidit*: Cursed is that man that putteth his truſt in man. And why? Because (as the Prophet David faith, Psal. 116.) *All men are liars in their words, and sinners in their workes*. But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrary to the exprefie Word of God, who can deny but it is an apparent erring Church?

*Ignorance and
strangenesse in devotion, which Christ calleth the mother of error, saying,
the Scripture. Tee erre, not knowing the Scripturres, Matth. 22. 29. who can
chuse but thinke, that it hath no good meaning in it, but,
purposed onely to build vp the pride of the Pope, of his
Cardinals, Bifhops, Priests, Monkes, and other their Eccle-
ſiaſtically*

siasticall men? Christ biddeth the people to search the *Scriptures*, John 5. 39. this Antichrist forbiddeth them, saying; It is perilous, it causeth schisms, sects, and heresies; as though they were wiser then Christ. Againe, the Apostle *Paul* commandeth, *that the Word of God should dwell plentifully in the people, whereby they might teach themselves*, Col. 3. 19. But the Pope of Rome and his Church alloweth not plentiful knowledge of the Word in them, yea Ignorance is the knowledge that he would desire them to haue. Who would not iustly suspect such a Church, and such a religion, yea, condemne it; when to maintaine & continue their Church in errors, they would haue none of the people to search any scriptures, whereby they might be discouered? Thus the filie Papists (whom I pity) are led like blindmen they know not whither, and with their *implicita fides* (which is to believe (for their part) they know not what) are lamentably seduced. It is good themselves should see and know what they beleene, and that their faith and beliefe be right, least at last they be (through ouermuch trust of their teachers) extremely deceived. The people of Berea were highly commended, and it is noted to their praise, that they searched the *Scriptures*, to see whether those things were true or no which *Paul* himself caught, Act. 17. For whosoeuer he be, yea though it were an Angell from heauen, if he teach matters contrary to the doctrine of the holy and canonicall *Scriptures*, we are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S. *Paul* commandeth, Gal. 1. 8,9.

Againe, the Church of Rome, when it taught and holdeþ, that the *Scriptures* were to bee read vnto the people or congregation in an vñknowne tongue, what were the people the wiser? Saint *Paul* would haue all things done to edifying in the Church. For saith S. *Paul*; *Is quis supplet lacum indocti, quomodo disturus est? Amen ad tuam gratiarum actionem, quandoquidem quid dicas nec sic? How shall be that supplieth the place of an unlearned man, say Amen to thy thanksgiving, when he understandeth not what thou sayest?* 1. Corin. 4. And in that whole Chapter hee vtterly disti-

keth seruice in an vndeclared tongue. And therefore if the Church of Rome will not confess their error herein, she is past all shame, and hath the impudent and shamelesse face of an harlot.

Against Purgatory. They haue all deuised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) vntill they helpe to fetch them out with their Masses, and other their inuentions and deuices: which they will not doe, nor thinke they haue reason to do, except they haue good current coine for the same.

And therefore it may be well and iustly called Purgatorie Pick-purse: and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonicall booke of the Scriptures: yea, the Canonicall booke of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospell, Luk. 16. sheweth only but two places, namely, Heauen and Hell; saying, that the rich manis soule (which was ynnmercifull to Lazarus) went after his death to Hell, and there was tormented, and that Lazarus soule (he being dead) was carried into Abrahams bosome, a place of ioy and comfort. To the Thief which was executed at the Passion and suffering of Christ, and beleued in him, Christ answered, *Hodie eris mecum in Paradiso: This day shalt thou be with me in Paradise.* Luke 23. 43. Which sheweth that the soules of the faithfull never come in Purgatory fire to be boiled and punished: for all their sinne is forgiuen, and consequently, the punishment incident to the same, is forgiuen also, and their soules passe from death to life, and into Paradise, a place of comfort, delectablenes, and all sweetenesse, namely, heauen where Christ is. *Verily, Verily, I say unto you* (saith Christ) *he that beareth my Word, and believeth in him that sent me, hath eternall life, and cometh not into condemnation, but passeth from death to life,* Joh. 5. 25. What is become then of this Purgatory? S. Paul saith, *I couer to be dissolved, and to be with Christ, Phil. 1. 23.* shewing thereby, that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when this*

this earthly tabernacle of ours is dissolved, we have a building not made with hands, but eternall in the heauens, 2. Corinth. 5.1. S. John in his Reuelation saith, Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their workes follow them, Reuel. 4.13. If from the time of their death they haue blessednesse and rest (as he sheweth) then are they not in any Purgatorie fire to be scorched and molested. Saint Peter tellet the Saints and children of God, and assiureth them of it, That the end of their faith is the salvation of their soules, 1. Pet. 1.9. If saluation of their soules begin at the end of their faith, which lasteth vnto the end of their life, (and no longer, for then they haue the fruition and possession of that which they believe and hope for) then is it manifest there is no Purgatorie. Ambroſe's faith, *Qui hic non receperit remissionem peccatorum, illuc non erit in caelo: quia remissio peccatorum bono mortis vita eterna est.* Ambro lib. 2. de Demet. tradit. Hee that haire in this life receineth not remission of sinnes, shall never come into the Kingdome of heauen: for life eternall is remission of sinnes. Cyprian's faith, *Quando istinc excessum finierit, nullus iam locus poenitentiae, nullus satisfactioſis efficiſus: hic vita aut amittitur aut renetur: hic saluti eterne cultu Dei & fructu prouidetur.* And againe by and by he saith, *Tu sub ipso licet exihi & vita temporalis occasu pro delictis Denix roges, qui verius & unus est; veniam datur confitenti & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transiſtur:* That is, When men are once departed hence, there is then no more place of repen-tance, no effect of satisfaction: haire life is either lost or kept: haire prouision is made for eternall salvation by the worship of God, and fruites. And therefore saith he, *Doe thou call upon God, though it be at thy laſt gafpe, & departure of this thy tem-porall life; but call upon that God which is one and truē; pardon is given thee if thou confesse thy sinnes, and saving forgi-neſſe if thou beleene; and from deaſh presently thou ſhalt passe to immortaliſte.* Hierom saith, that the time of sowing their Hier. in Gal. c. 6. ſeede for Christians is this preſent life, and that as ſoone as this life is ended, they reape euerlaſting life. Auguſtine faſth, *Primum fides catholicorum diuina authoritate regnum eſſe credit*

credit calorum : secundum gehennam, ubi omnis Apostata, vel a Christi fide alienus, supplicia experitur. Tertium penitus ignoramus, nec esse in Scripturis sanctis reperimus. The first place (saith he) the faith of Catholikes doth (by divine authority) believe to be the Kingdom of heaven : the second, hell : a third place wee are viterly ignorant of, neither can we finde any such in the holy Scriptures. And the same Augustine writeth in another place : That they which believe a Purgatory fire, are much deceived, and that through an humane conceit. How then can the Papists be the true Catholikes, which beleue not the fauth of the Catholikes, which Augustine doth affirme ?

*Aug. Exqib.
ad Laurent.
cap. 67.*

Against free
will.

Ephes. 4. 3.

They also hold, that a man since the fall of Adam, hath free will of himselfe, and of his owne power to come vnto God, and to doe things acceptable and well pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens hearts are onely euill every day*, Gen. 6. If they be *onely euill*, then haue they of themselves no affection to goodnesse acceptable to him. And Christ saith, *No man can come unto me, except my Father draw him*, John 6. 44. If hee must be drawne before hee can come, hee hath no procliuittie or willingnesse of himselfe to come. And therefore is it that the Prophet saith, *Convert shou me, and I shall bee converted*, Jeremy 17. shewing that hee hath no power in himselfe to be conuerted. And S. Paul sheweth, that till God giue grace, *there is none that doth good, no not one*, Rom. 3. 10, &c. For all the Philosophicall vertues and good deeds which men doe before they haue faith (which is *the gift of God*) are sin, and not acceptable to God, Ioh. 6. 29. For the Apostle witnesseth, *that without faith it is impossible to please God*, Heb. 11. 6. And that *whatsoeuer is not of faith, is sinne*, Rom. 14. 23. Christ himselfe againe saith, *that except men be ingrafted into him, they can bring forth no fruit*, Ioh. 15. 1, 2, &c. Paul often teacheth that wee must be new men, and cast off the old man, Ephes. 4. 22. And againe, hee bids vs to bee renewed in the spirit of our mindes, Ephes. 4. 23. And moreouer hee saith, *that the naturall man perceiuesth not the things that are of God, neither can hee : for they*

they are spiritually discerned, 1. Cor. 2. 14. And againe, that it is God that worketh the will and the deed, Philip. 2. 13. And he plainly confesseth of himselfe and of all others, that we are not able of our selues so much as to thinke a good thought, and that all our sufficiency is of God, 2. Cor. 3. 5. Which premisses do shew that our vnderstanding is blinde, and our will peruerse in any diuine matter, or acceptable seruice vnto God, till God doe enlighten the one, and draw and moue the other vnto himselfe. Thus hath God ordered matters, to the ende himselfe might haue all the glory ascribed to him, as good reason he shoulde. For what is man since his fall in *Adam*, but an abiect and runne-away from God, of himselfe seeking by-paths, and crooked out-waies, leading from God, and from his worship, except he be affisted from aboue? (which is signified by *Adam* hiding himselfe from the presence of God after his fall.) And therefore Augu-

stine faith well and truly; *Hominem libero arbitrio male u-
sum, & se & illud perdidisse: That man having ill used his free
will that he had, hath now both lost himselfe, and that.* And a-
gaine, *Liberum arbitrium captiuatum, ne quid possit ad inisti-
tiam: That free will is taken capriue, that it can do nothing to-
wards righteousness. And againe, *Hominis non libera, sed à
Deo liberata voluntas obsequitur: Not the free will, but the passim.
freed will of man (which is set free by God) doth obey and yeeld
obedience.* And againe, *Liberum non fore, quod Dei gratia non
liberabit;* That the will is bound and not free, till God delivere
it and set it at liberty. Cyprian (which Saint Austin so ofte
citech) saith, *De nullo gloriādum, &c. Man must glory of no-
thing, because nothing is ours: therefore every man annihilating
his owne power, must learn wholly to depend upon God.* And
Chrysostom saith, that *Omnis homo non modo naturaliter pec-
cator, sed sotus peccatum est: Every man is not onely sinfull na-
turally, but is altogether sin.* And therefore Saint Paul shew-
eth, that till a man bee regenerate or borne anew, and vntill
he bee renewed in the spirit of his minde, he hath in him
nothing else but *concupiscentias erroris; Inlets and afflictions
after error,* Eph. 4. 23, 24. saying likewise, that by nature we
are the sonnes of wrath, Ephe. 2. 3. Which also Christ him-
selfe .*

Aug. ad Arap.

Enchir. ad Lau.

cap. 30. & lib.

3. cap. 7. & ad

Bonif. cap. 8. &

3. & alib.

selfe testifieth to *Nicodemus*, saying, That that which is borne of the flesh is flesh, and that which is borne of the spirit, is spirit; and that except a man bee borne anew by that spirit, he can never so much as see the kingdome of God, Ioh. 3.3. &c. And therefore S. Paul telleth, that there must be a new creature, whosoever will be in Christ Iesus, and a renewing and metamorphosis of the minde (he vseth the very word) before men can finde out the good and acceptable will of God, and what pleaseth him, Rom. 12. 2. I therefore conclude, that the Papists are farre wide, and know not the miserie and thralldome of men, whereinto they are faine by that great finne and disobedience of *Adam*, whilst they stand to defend free will in naturall men. Indeede it appeareth to bee free and too free vnto euill, but it is so bound and fast tied from desire of any diuine duties, that God must first draw it out of that seruitude wherein it is, and set it at libertie, and moue it to come, before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grossly in many points.

Against Communion in one kinde.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup: and so they vse: which is contrary to the institution of Christ, *Bibite ex hoc omnes: Drinke yee all of this*, Matth. 26. 27. And as well, and by as good authority may they take the bread from the people likewise. And it is contrary to the expresse doctrine of S. Paul, 1. Cor. 11. 23, 28. (who, as himselfe testifieth, deliuered the institution of Christ) for hee saith, *Let a man examine himselfe, Et sic edat, & bibat: And so let him eat of this Bread, and drinke of this Cuppe*. So that he must drinke as well as he must eat. And that the people shoulde bee partakers, and receive in both kindes, was obserued many hundred years in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they shoulde be excommunicate, which would receive but in one kinde. But Rome that now is, is not Rome that then was; but with her Councell of Constance, is not ashamed to goe against all Antiquity, and all Divinity.

*C. compertus
de confutac.
diff. 2.*

But

But they hold (which is a marueilous grosse error also) Against Transubstantiation in the Sacrement, namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the body and blood of Christ; And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my body, Matth.26.26:* which they will haue to bee expounded literally. But why then doe they not expound the other words of Christ literally also concerning the Cuppe? for the Text saith, in the 27. and 28. versies, *This he tooke the Cup, &c. and said, This is my blood.* I am sure they will not say, that the Cup was the blood of Christ(as the words be) but they will graunt a figure in those words: namely, *Contingens pro contento,* that by the Cup is meant the wine in it. If then they will admit a figure in this, why may there not be a figure in the other? namely, *Signatum pro signo;* that these words, *This is my body,* should be vnderstood thus, *The bread is a signe of my body* (which was broken for you.) If we looke into the old Sacraments of the Iewes, namely, Circumcision, and the Paschall Lambe, we shall finde the phrase of speech obserued. For Circumcision was called the Lords Couenant, when indeed it was not the covenant (as all men do know) but a signe and seale of the Covenant: for the Covenant was this to Abraham: *Ego Dens tuus, & semini tui, &c. I will be thy God, and the God of thy seede, &c. Genesis 17.* Rom.4.21. So likewise the Paschall Lambe is called the Passeouer, when indeede it was but a signe of the Passeouer, or passing ouer or thorow the red Sea (which was a mighty and most wonderfull deliverance, Pharaob and all his hoste being in the Sea, when they passed thorow as on drie land.) Insomuch therefore as it is vnuall in Sacraments so to speake, it is not against reason, but standeth with very good reason to thinke, that Christ Iesus in instituting this Sacrement, which to the Christians is the same that the Paschall Lambe was, to the Iewes, did likewise call the bread his body, in such sort as the Paschall Lambe was the Passeouer: that is to say, figuratiuely; that as the Paschall Lamb was called the Passeouer, and yet was but a signe and rememb-

remembrance of their Pasceouer; so the bread was called his body, & yet it was but a signe & remembrance of his body.

And that this is the right exposition, may appeare by the words of Christ, where he saith, *Do this in remembrance of me*, Luke 22.19. Tertullian likewise doth so expound them:

Tertul. con.

Mercion. lib. 4.

Aug. in Psal. 8.

August. in
Tom. 6. cont.
Adamant.

for he saith, Christ said, *Hoc est corpus meum, id est, figuratio corporis mei: This is my body, that is, a figure of my body.* Augustus likewise saith; *Christi mirabilis patientia adibitis Iudae ad communionem, in quo corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Judas to the banquet, wherein he delivered to his Disciples a figure of his body and blood.* And againe he saith, *Non dubite Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui: The Lord doubted not to say, This is my body, when hee gaue but the signe of his body.* And this exposition must needs be true: for S. Paul saith plainly and exprely, 1. Cor. 11.26,28: *That the communicante doth eate bread: Ergo, it remaineth bread, after the words of consecration.* For if it were transubstantiate into the body of Christ, then were there no bread to eate, but the body of Christ is the thing that should be eaten. But none do eate the very body of Christ: for if every communicante did eate the very body of Christ naturally, carnally, and really, (as they godly suppose) Christ should haue a number of bodies, which is palpably absurd & monstrous: and beside; then every communicante should be sau'd, yea, euen *Iudas himselfe* (which is knowne to be the child of perdition:) for Christ saith, *He that eateth my flesh, and drinketh my blood, hath eternall life:* Ioh. 6.54. Indeed the elect & godly do eate Christ & drink Christ, but how? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits as firmly vnto their soules, as the bread and wine is applied to their bodies. Besides, if Christ gaue his body to be eaten really by his Disciples, at the time of the institutio of this Sacramente, what was it that did hang on the crosse on the morrow? Moreouer, S. Peter saith, Act. 3.21, that as touching the body of Christ, the heauens must contain him vnto the end of the world. If his body be in heauen, & that

he

he hath a true body (as all men know he hath) how can it be that he should be both in heaven and in earth, as touching his body at one time? For though he haue a glorified body, yet he retaineth the nature and property of a true body still, which can be but in one place at once. And so saith *Augustine*, saying, *Corpus domini in qua resurrexit, non tantum loco esse potest: The body of the Lord wherein he rose again, can be but in one place only.* But the Papists, to helpe themselves, are driven to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereunto I answere, that if the bread be turned into the very body of Christ by a miracle, then should it appeare visibly so; for the nature of euery miracle is to be visible to y^e outward eye and senses: as when Christ turned water into wine; it was visibly wine: when *Moses* rod was turned into a Serpent, it was visibly a Serpent: and so if the bread be turned into the very body of Christ, it is visibly his body, if you wil hold a miracle to be wrought therein. But *Augustin* answreth, there is no miracle in the Sacrament, saying thus; *Honorum tanquam religiosa possunt habere, stuporem tanquam mirorum possunt: The Sacraments may have honour as things religious, but they are not to bee admired at as miracles.* *Theodore* also is most expresse against Transubstantiation, for thus he saith, *Neque enim signa mystica post sanctificationem recedunt a natura sua: manent enim in priore substanciali figura & forma, & videri & tangi possunt sicut prius.* That is, *The mysticall signes after consecration, doe not depart from their nature, for they abide still in their former substance, figure, and forme, and may be both seene and felt as before.*

Gelasius a Pope himselfe, doth say most plainly, that there is no Transubstantiation in the Sacrament: his words bethese, *Non desinit substancia vel natura panis & vini; & certe imago, & similitudo corporis & sanguinis Christi in actione mysteriorum corporis Christi celebratur: The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the body and blood of Christ, celebrated in the action of the mysteries of the body of Christ.* And therefore I conclude, that the Church of

Rome.

*Aug. in Job: tract. 3.**Aug. Tom. 3. de Trinit. l. 3. c. 10.**Gelas. contra Eutych.*

Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former puritie, which once was in it: And consequently it is exprely manifest, that that Church both may and doth erre.

Against the
Popes supre-
macie.

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is cleare that in his either so doing, or attempting to doe, he is both a notable traytor vnto God, whose authority hee doth claime and arrogate, and vnto Princes to whom hee shoulde be subiect. For, the rasing and pulling downe of Princes, God hath referued to himselfe alone, in his power: *For it is hee (not the Pope) that deposeth the mighty from their seats, and exaltesth them that are of low degree, Luk. 1.* *It is hee (not the Pope) that putteth downe kings, and giveth kingdomes to whomsoeuer he will.* And it is hee that testifieth of himselfe, saying, *Per me Reges regnant, & principes dominantur: By me Kings reign, and Princes bear dominion, Dan. 2.20. and chap. 4.14. and 22.* Seeing therefore it is God that hath this high authority proper to himselfe, which way can the Pope claime it, without iniury and treason vnto God? Will hee claime it by reason of his keyes, and in his Apostolicall right? That hee cannot doe; For he must remember that the keyes giuen, were the keyes of the Kingdome of heauen, Marth. 16.19. And therefore by authority of the keyes hee cannot meddle with terrestriall kingdomes, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint Paul the Apostle doth say exprely both of himselfe, and of the rest of the Apostles, that how great authoritie souuer they haue for the ouerthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiffe-necked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to convert men, is onely by the sword of the Spirit, whiche is the Word of God, and by the power of the keyes committed to them. In all which their authoritie, giuen vnto them from Christ, hee confesseth plainly,

2.Cor.

2. Cor. 10.4. that the weapons of their warfare, are non carnall, but mighty through God; that is, spirituall. Which words doe demonstrate, that by their Ecclesiastical ministrerie, they haue clearly no ciuill authority committed to them.

And moreover it is manifest, by the practice of the Apostles and all their preceps (commanding all Christians to obey their Rulers, their Kings, and Princes; yea though they were persecutors) that the Apostles neuer had any such authority committed to them; Rom. 13.1, 2, 3, 4. 1. Pet. 2.13. Tit. 3.1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any such authority. Againe, the Bishop of Rome can claime no more authority by the power of the keies, or of binding and loosing, then any other Bishop elsewhere may doe: for the keies, that is to say, the power of opening and shutting, and of binding & loosing, Ioh. 20.22, 23. were giuen to all the rest of the Apostles as well as to Peter. And consequently for any Minister of the Gospell, thereby to claime authority aboue another, is absurd: for they be all indifferently ioyned in one commission, and therefore haue all equall authority: and therefore the Bishop of Rome by vertue of the keies, hath no more authority then any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others, as the Apostles of Christ did. Yea Christ himselfe said, *his Kingdome was not of this world*, Ioh. 18.36. Himselfe likewise refused to be made a King, Ioh 6.15. Himselfe paid tribute vnto Cesar, and commanded others to give the same, and al other duties of subiection and obedience vnto Cesar, Mat. 22.21. If hee were subiect to Cesar, it is a shame for the Bishop of Rome to exalt himself aboue Cesar.

But perchance the Bishop of Rome will challenge this his soueraigne authority ouer Princes by doation from Constantine, or some other Christian Emperor. Indeed such fables sometimes he is not ashamed to wite; but let it be the strongest way for him, if you will, that some Christian

fian Emperour was so foalish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if he will bee a Minister of the Gospell, or successor of the Apostles. For Christ hath exprefly forbidden his Apostles, and in them, al the Ministers of the Gospell, all such dominion, and ciuill iurisdiction, saying thus vnto them, *The Kings of Nations raigne over them, and they that be great among them, bear rule or dominion: but it shall not be so with you*, Mat. 20. 25, 26. Mar. 10. 42, 43. Luk. 22. 25, 26.

Which words be most prohibitory, and shew that they may not raigne like kings of nations, nor bear rule as great men in those nations do: but they must serue in the Church, and be diligent to discharge that great charge in the Church, which their Master Christ Iesu hath laid vpon them. And therefore euery way the Pope of Rome hath no title, but is herein an usurper, and intruder, and a notorious and odious traitor both to God and Princes. And besides, all the ancient Churches haue affirmed and acknowledged the supreme authority of Princes, aboue & ouer all boch Priests and people. And therefore saith Tertullian, *Clemens Imperatorem ut hominem a Deo secundum, & solo Deo minorem: We honour the Emperour as the next man to God, and inferior to God only*. And againe he saith, that Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer all men*.

Tertullian ab
Scapulam.

Tertullian
Apologet.

Optatus cont.

Parmen. lib. 13.
Chrysostom ad po-
pulum Antioch.
homil. 2.

Gregor. Epist.
lib. 3. cap. 100.
¶ cap. 10. 3

Optatus in like sort saith, *Super Imperatores non est nisi solus Deus qui fecit Imperatores: There is none abone the Emperour, but God only which made the Emperour*. And Chrysostome saith, *Parmenium super terram non habet: He bath no equal on earth*. And Gregory Bishop of Rome, himselfe affirmeth, *That the power is given to Princes from heaven, not onely ouer fouldiers, but Priests*. And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully falng into corruption, and growne into pride, both against God, and his anointed Prince; and consequently not onely may erre,

erre, but doth erre, and that most detestably and abominably in the highest degree.

The Bishop of Rome doth further hold, that hee hath Against Indulgences and Pardons. authoritie from God to forgiue sinnes: and thereupon he sendeth sooth his Charters of Pardon, his Buls and Indulgences, to such as he meaneth to affoile. The Scribes in the Gospel could say, *None can forgiue sinnes but God*, Marke 2.7. Job 14.4. Elsay 44.25. If therefore the Pope of Rome will take vpon him to forgiue sinnes (in that sort hee doth) he must prooue himselfe to bee God; otherwise his actions will not bee warranted: how often in the Scriptures is it said of God, that he forgiueth iniuitie and transgressions? ascribing that authority onely to God, and to no other.

I neede not recite any particular places, the whole booke of God is plentifull heerein. I doe not denie, but Ministers of the Gospel haue power to bind and to loose sinners: (as Christ himselfe sheweth, Matth. 16.) but how, and whom? They can neither iustifie the vnrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearely loueth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such whom God acquitteth, Ro. 8.33,34. it is manifest, that all their power of binding & loosing sinners, is limited and bounded within the compasse of Gods Word, which they may not passe: for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous How Ministers bind & loose. and obstinately wicked persons, they may by warrant of Gods Word pronounce condemnation against, except they do repent; and to the assuredly faithfull, repentant, and godly persons, whose continual care is to please God, and walk in his wayes, they may pronounce the sentence of vndoubted and certaine saluation, because the Word of God doth affirme as much: and this is all the binding and loosing of sinners which they haue: For in all their pronunciations of pardons, & forgiuenes of sins, they must be sure they speake not in their owne names, nor their owne wils and pleasures, but they must doe it in the name of God, being first assured that

that it is his Word, will and pleasure, which they vter. But the Bishop of Rome obserueth not the rule of Gods Word to square & measure his pardon by : but pardoneth whom hee list, and as hee list, as if he were a God himselfe, having absolute power in himselfe (without respect of Gods Word or will) to doe what he list. In so much as Traitors and rebels against God and their lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heede in time) feele the smart of it in hell tormentes together for euer. What the religion of Rome is, may appeare by this, that any man for money may get a pardon for his sinnes : and then what sinne neede rich men feare to commit, when a Popes pardon will salue all ? or how can it bee otherwise then a religion of licentiousnesse , when for money a man may haue a licencie or dispensation against any sin whatsoever? These things bee such open bloes to the Romish religion , as that worthily every good and godly minde hath it in detestation , and doth iustly condemne it. Yet further will I proue, that the Church of Rome cannot be the true Church possibly.

Against Traditions.

Council Trident.
1. decret. 4. s. f.
District. 20. c. in libellis.

District. 15. c. in canonice.

District. 19. cap. sic omnes.

The Church of Rome doth hold, that the diuine and sacred Scriptures doe not containe all things necessary to salvation : but their unwritten traditions (forsooth) must all be receiuied with equall and like authority; for so hath their Councell of Trent determined. And Pope Leo the fourth feareth not to pronounce with a loud voyce, *That he that receiveth not without difference the popiste Canons , as well as the fourre Gospels , beloveth not aright , nor holdeth the Catholike faith offentually.* The Decretall Epistles also they number with the canonickall Scriptures. And Pope Agatho saith, that all the sanctions and decrees of their Romish See are to bee taken as established by the diuine voyce. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect ; and not so content , doe further adde vnto those Scriptures.

Wherein they commit two notable sinnes: first, accu-

sing the sacred and Canonicall Scriptures, that they containe not all matters necessary to salvation: which is directly contrary to the testimony of Saint John, who saith, *That these things are written that ye may believe, and that in believing ye may have life eternall:* and cleane contrary to the testimony of S. Paul, who saith, *That the Scriptures (given by divine inspiration) are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God,* 2. Tim. 3. 15. Ergo, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea, S. Paul saith expesly to Timothy, *That the Scriptures are able to make him wise unto salvation,* 2. Timoth. 3.15. And therefore the Church of Rome being cleane contradictory, doth maruelously erre: and therefore also we need none of their unwritten traditions.

And againe, how should wee bee assured that those traditions which they call Apostolicall, be Apostolicall, considering them not written by the Apostles? *Augustine speaking hereof, saith thus, Si qua retinuit Iesus Christus, quis nostrum dices hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, If Iesus Christ have kept any thing close, which of vs shall say it is this or that? And if any say it is this, how will hee prooue it? For all the errours of the Church of Rome, shrowd themselues vnder the harbour of traditions. And Chrysostome saith flatly, *Whatsoever is requisite for our salvation, is contained in the Scriptures.* And againe he saith, *All things be cleare and manifest in the Scriptures, and whatsoeuer things bee needfull, bee manifest there.* And Hierome in the prologue of the Bible to Pauline, after he had recited the booke of the new Testament and the old, saith thus, *I pray thee (deare brother) among these I have, muse upon these, know nothing else, seek for none other thing.* And againe, vpon the booke of the old and new Testament: *These writings be holy, these bookees bee sound, there is none other to be compared to these: whatsoeuer is beside these, may in no wise be reckoned amongst these holy things.* And againe he saith, *All other things which they seeke out or invent*

*August. in epist.
ad Januar.*

*Chrysost. in
Mat. 24. hom. 4.
Chrysost. in
2. Thess. 2.*

*Hierome in his
prologue of
the Bible.*

*Hierome vpon
Agge 2.*

Athanasius contra Gentiles.

Deut. 4.

Deut. 12.

Revel. 22.

Against Images, &c.

at their pleasure, without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the Word of God cutteth off. Let vs therefore stand fast to the written Word of God: and as for their traditions, which they cannot proue, but obtrude vnto vs without testimony of Scriptures, let vs contemne them. For as *Athanasius* saith, *The holy Scriptures inspired from God, are sufficient to all instruction of the truth.* And as for the other poynct of the Papists in equalling and adding their traditions, their decretall Epistles and Canons, to the pure and diuine Word of God, it is blasphemy intolerable, and who can endure it? For doth not God say thus, *Tee shall put nothing to the Word which I command you, neither take ought therefrom?* Deut. 4. And againe he saith; *Whatsoever I command you, that take heed ye doe onely to the Lord: put nothing thereto, nor take ought therefrom.* And doth not S. John in his Reuelation say, *That if any man add to this booke, God shall add unto him the plagues which are written in this booke, and shall take away his part out of the booke of life?* I conclude therefore, that the Church of Rome, which doth not content her selfe with the sacred and holy Scripture (which the chaste spouse of Christ euermore doth) is not the true Church of God: *For there she sheweth her selfe to beare the marke of a strumpet.* But when shee proceedeth and addeth her owne traditions, Decretall Epistles and Canons, to the word written; and maketh them to bee of as good and equall authority, as the Canonickall and sacred Scriptures themselves: what greater pride could haue bin shewed, or what higher blasphemy? But these are the right notes of an adulteresse, to equall her selfe with her husband. Yea, what should I say more? They hold that the authority of the Church is aboue the Scriptures, which shewerh fully the notable pride and spirituall whoredome of their Church.

2. The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall downe before Idols and Images as the heathen did, and therefore commit Idolatry as the heathen did; I speake of the manner of their worship:

worship : for the heathen, howsoeuer they worshipped not the true God, yet they thought they worshipped the true God, & their meaning was to worship the true God in the Image or Idoll, as the Papists likewise doe meant : for they say, they be not such fooles, as to thinke or beleue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish, as to thinke, or beleue, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like:) but (as they took it) they worshipped God in the Image, as the Papists say they doe : and therfore the case for the manner of worship is all one. Againe, if the Papists doe not worship the Idoll or Image, why doe they bow downe vnto it? God commandeth, saying, *Thou shalt not make to thy selfe any grauen Image*: so that the very making of Images to represent God withall (who is a Spirit eternall and inuisible) is Idolatry. Againe, he saith, *Thou shalt not bow downe to them, nor worship them, &c.* So that to bow down vnto them (though they be supposed to represent God) is Idolatry : for God must bee worshipped in such sort as himselfe hath prescribed, and not otherwise. And that it is flat Idolatry to worship God in any Image, is expressed and manifest by the childe of Israel, when they made the golden Calfe to be a representation of God ; for the text sheweth that it was Idolatry, for which many of them were plagued and punished ; and yet their meaning was to worship the true God in the Calfe: for they were not so simple as to thinke or beleue that that dead Idoll or Image was God : and therfore the Idolatry of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists helpe themselves in their wanted distinction of *Latram*, and *Latriam*, affirming that they give to Images but *Duliam*, that is, *seruice*; and to God *Latriam*, that is, *worship*: shewing thereby, that both they worship God, and serue Images. But how agreeeth the Temple of God with Images, saith *Paul*: or what warrant haue they to serue Images beside God? When Christ himselfe saith, (it is written) *Thou shalt worship the Lord thy God, and him only shalt thou serue.*

Exod.20.

Exod.32.

2 Cor. 6. 15, 16.

Mat. 4. 10.
Deut. 5. 21.
and 10. 20.

2. Thef. 1.

Abak. 5.

2. Job. 5. 21.

Matth. 6.

Rom. 10. 1.

And *Paul* the Apostle doth likewise perswade expressely, that men shoulde turne from *Idols or Images*, to serue the living God: (where the word *Dulia* is vsed) whereby the Apostle doth shew, that there is such an opposition betweene Images and the service of God, that he that serueth the one, cannot serue the other. God himselfe disliketh Idols and Images vtterly, saying by the Prophet, that they are so farre from being *Lay-mens booke*s (as the Papists terme them) that they are no better then teachers of lies. And Saint *John* himselfe commandeth all Christians to keepe themselves from Idols: besides, it is Idolatry to pray vnto any but God: for Christ biddeth when men pray, not to call vpon the Virgin *Mary*, nor any other Saint departed this life, but vpon God onely. *When ye pray*, (saith hee) *say thus*, *Our Father which art in heauen, &c.* Againe, Saint *Paul* saith, *How shall they call vpon him, on whom they have not beleue?* Declaring thereby, that faith and prayer goe together. We can call vpon none, but wee must consequently also beleue on him: but wee are to beleue on none but God; therefore wee may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth grosse Idolatry: for the Scripture sheweth, that God onely is to bee prayed vnto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they terme it) after a certayne mumbling of words by the Priest, there is no bread nor wine remaining, but the very body and blood of Christ; and that piece of bread which is shewed (for bread it still appeareth to bee, for all their magicall mumbling) they command to be adored and worshipped. To adore or worship any creature (such as bread is) is Idolatry: the Papisticall Church doth the same: *Ergo*, it is idolatrous. I haue proued it before, that it remaineth bread after the consecration; and that Christ cannot possibly bee there, as touching the bodily substance, because in that respect *hee is ascended up into heauen, and there sitteth on the right hand of God his Father, until he come to judge the quick and the dead.* And if they will not beleue diuine testimonies therein; yet the authority of

Cicerio

Cicero a heathen man, might somewhat moue them, for in one place he saith, *Quem tam amorem esse poteris, qui illorum Cicerol. de quo vocatur, Deum credas esse?* That is, *Whom doe you thinke nature Deo.* so mad, as to beleue that which bee eateth to be God? In so much therfore as the Church of Rome doth worship bread as if it were God, it is manifest they be grosse Idolaters. And consequently their Church cannot bee the true Church of God on earth.

3 The Papists doe not deny Christ in words, but if wee examine them by particulars, wee shall finde that indeede they doe: as for example, we know that the right faith believeth Christ Iesus to bee both God and man, which the Church of Rome in words will also affirme: but vrge them in this point of the Sacrament, and then they bewray themselves, that they beleue not Christ to haue a true body: for when they are prestid with this, that the body of Christ cannot be both in heauen and in earth at one and the selfe-same time, because it is against the nature of a true body so to be: then they become *Vbiquitaries*, and say, that because the God-head of Christ is every where, therfore his humanity is every where. But this is no good consequent: for the God-head and humanity are of severall natures. And if his body and flesh were every where as his God-head is; how is that true which the Angel spake, saying; *Surrexit, Mat.28.6.* non est hic: *He is risen, he is not here?* For these words shew that his body and flesh is not every where. Againe, if hee were every where in respect of his humanity, how is it true that he ascended into heauen? For that word, ascension, doth shew that his bodily presence did remoue from one place to another; and then was it not in that place from whence it did remoue.

Lastly, it is the property of a diuine nature to bee every where: and therefore whilst they defend this vbiuity of the flesh of Christ, it is as much as if they should say, *that the flesh of Christ is turned into God* (which is a grosse heretic.) And thus it appeareth, that the Papists doe, with the Eutychians, denie that Christ hath a true body, when they hold that (contrary to the nature of a true body) it may bee in

diuers

diuers places at once; yea, euery where: and therefore denying Christ to haue a true body, they are not the true Church. And so much for their error concerning the person of Christ.

4. Now for the office of Christ (for his person and his office bee two chiefe things which wee are all to regard.) The Papists will yeeld with vs, that it consisteth in these three poynts: namely, that he is both a Prophet, a Priest, and a King. This (I say) in words they will acknowledge, but in deeds and verity they doe not: for in respect that Christ is our Prophet, which shoulde, and did reueale his Fathers will vnto the world, wee ought to bee content with his voyce, and search no further then hee hath reuealed in the Scriptures. But the Papists are not so contented, but they hold that their vnwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priesthood of Christ, it consisteth in two things, namely, *the offering vp of himselfe* once for a full, perfect, and sufficient sacrifice: *And his intercession with his Father*, which yet remaineth also, and shall doe to the worlds end. Both these the Papists annihilate, as I will prooue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the Crosie, it was a most full, perfect, and satisfactory sacrifice to deliuere both *a culpa & pena*, from the guiltinesse, and the punishment incident to that guiltinesse: for otherwise, how shoulde Christ be Iesus, that is, a Sauiour, if hee did not deliuere vs from the punishment, as well as from the sinne? But the Papists hold, that Christ hath obtained by his Passion, remission for our sinnes going before Baptisme: but for sinnes committed after Baptisme, that his Passion hath taken away onely the guiltinesse, that the punishment remaineth notwithstanding; which is to be paid in Purgatory (as they say) and to bee redeemed by our owne satisfactions; and so they make the punishment due to sinne, (which is indeed eternall in hell) to bee but temporasy in Purgatory, vpon satisfactions (as they haue devised.) But what can a man giue for the ransome of his soule? And it

appeareth before, euen by the report of *Augustine*, that the Catholicke faith beleueith no Purgatory, such as they haue inuented. For as Saint *John* saith, *The blood of Christ is that which purgeth vs from all sinnes*: and that his most precious blood is the onely Purgatory we hold, and doth deliuere his people from the punishment due to sinnes, as well as from sins: for our punishment was laid vpon him, and with his stripes we are healed, as the Prophet *Esay* speaketh. Again, *Esay 53.* the Papists do say, they offer vp Christ in their Masse, which Masse they say is propitiatory, both for the liuing and the dead. First, for the dead it cannot be propitiatory, nor doe good vnto; for as the tree falleth, so it lyeth: and as a man is found to dye, so he goeth either to heauen or to hell. A third place which the Papists call Purgatory, there is not. And if any be in heauen, their Masses can doe them no good: for they inioy all good already. And if any be in hell, we know that *Ex inferno nulla redemptio*; *From hell there is no redemp-* *Luk. 16.*
tion. And therefore for the dead it cannot bee propitiatory, nor any thing else auailable: and for the liuing it cannot be propitiatory. Yea it is blasphemous and derogatory to the Passion of Christ once for all: for in as much as he is a Priest *Heb. 5. & 6. 7.*, for euer, after the order of *Melchisedech*, hee is to dye but once, which he did vpon the Crosse: whose oblation being perfect (as the author to the Hebrewes speaketh) needeth not any other helpe (as of Masse, or whatsoeuer else) to make it perfect: yea it is wicked, grosse, blasphemous, & damnable to suppose any imperfection in the sacrifice and oblation of Iesus Christ: for God twice cryed with a loud voyce from heauen, saying, *This is my beloved Sonne, in whom I am well pleased.* *Mat. 3.17.* *Mat. 17.8.*

5 As touching the other part of his Priesthood: namely, his intercession with his Father, whereby he maketh request vnto God for vs, although the Papists ascribe that chiefly vnto Christ: yet what doe they else but cleane rob him of it, when they associate others with him? As namely, the Virgin *Mary*, they call her the *Queene of heauen, the Gate of Paradise, their Life and Sweetnesse, the Treasure of Grace, the refuge of sinners, and the Mediatrix of men.* I

*Rom. 8. 34.
Heb. 7.25.*

pray' what doe they now leue to Christ? Yea when they
say thus to her,

*O felix puerpera
nostra pia & sclera,
iure matris impera
Redemptori: that is:*

*O happy Mother
satisfying for our sinnes,
by thy Motherly authority
command the Redeemer.*

What greater blasphemy to Christ could they haue vttered? It is cleare that S. Paul saith, *There is but one God, and one Mediator betweene God and man, The Man Christ Iesus*, 1. Tim. 2. 5. But the Papists be not content with him, but wil haue many Mediators. Saint Paul saith moreouer, that *by him we haue boldnesse and access unto God*, Ephes. 3. 12. And therefore what foolish feare is it of Papists to appoynt to themselves other mediators? Sith therefore the Church of Rome doth not repute the one oblation of Iesus Christ, and his intercession to be perfect, but accuseth them of insipfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himselfe biddeth to aske in no other name then his, and promiseth, that whatsoeuer shal be asked in his name, it shall be done, Ioh. 14. 13, 14. *Cbrysostome* speaking of the woman of Canaan, who though shee were a sinner, was bold to come vnto Christ, saith thus; *En prudensiam huius mulieris, non precassur Jacobum, non supplicat Iohannem, non adiut ad Petrum, nec Apostolorum castum resipicit, nec vilium eorum requirit: sed pro his omnibus paupertantiam sibi comitem adiungit, & ad ipsam fontem progredivit: Behold the wisdom of this woman, she doth not pray James, she doth not beseech Iohn, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them; but for all this, she taketh repentence for her companion, and goeth to the very Fountaine it selfe.* And againe he faid, *that to haue access unto God, Nihil opus est ardens seruus vel intercessore, sed dic, Misere mei Deus: et enim te audire quenque sis loco, & undecunque invocar: We have no need of any Courtly attendant or intercessor, but say, Haue mercy upon me, O God: for he bearest thee in what place shouldest thou*

*Chrysost. b.c.m.
2d. de Cananea.*

Eadem dem.

art, and from what place sauerst thou callist upon him. Ambroſe likewise answereth the carnall reaſon of the Papifts: *Solene (ſaith hee) miserauti excuſatione, dicentes, Per iſtos Amb. in Rom. 1. poſſeire ad Deum, ſicut per Conuiccionem ad Reges. Ideo ad regem per tribunum, & componeſt utrum, quia homo utique eſt rex: ad Deum autem, quem utique nihil later, ſuffragatore non eſt opus, ſed mente denota. Ubicunque enim talis locutus fuerit, respondebit illi.* That is, They are more to vife a prieſtfull excuse, ſaying, By theſe (Saints) they may haue accesse unto God, as by Earles there is accesse to Kings. Therefore is it that by Officers and Earles, accesse is made to the King, because the King himſelfe is a man. But to come to God (from whom nothing is hid) there is no need of a ſpokesman, but of a deuout minde: for wheroſoever ſuch a one ſpeaketh to him, bee will anſwer him.

The Church of Rome therefore, which accounteth not of the ſufficiency and perfection of that one oblation of Christ, nor of his continual interceſſion, cannot possibly be the true Church.

6 The Papifts in words will not deny but Christ is a King, which hath all power in heauen and in earth. But indeed it appeareth they doe exile and banish him out of his Kingdome, or at leaſt leave him but a ſmall portion, or rather none at all: for in respect that he is a ſpirituall King, and the King of his Church, he is also (as Saint James ſpeaketh) the onely Law-giuer therunto, and therefore by his lawes onely the Church is to be gouerned, which they can not abide: for they addē their Popiſh Canons, Conſtitutions, and Cuſtomes, whereby they will haue the Church gouerned: yea, they will haue theſe take place, though they vtterly diſplace the Word of God, for the maintenance of them. Secondly, Christ only is to raigne in the conſciences of men, and yet the Pope claimeth power to bind mens conſciences by his lawes, ſtatutes and decrees. Thirdly, hee claimeth moſt traitemony to bee the head of the whole vniuerſal Church, which tide by way of prerogatiue is giuen and attributed onely to Iefus Christ (to whom it only appertaineth.) But before I proceſſ any further hereinto, I demand of the Pope and Papifts; when, and by what right

right, he their proud Pope taketh vpon him this title to bee head of the Church, or vnuerfall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, and to doe what he list.) First, to claime it as successor to Peter, is impossible: for that Peter the Apostle neuer had any such title, preminence, or authority ouer the rest of the Apostles.

Mat. 16.18.

It is true that Christ said to Peter (after he had confessed Christ to be that Christ, the Sonne of the living God) *Thou art Peter, and vpon this rocke will I build my Church.* These words hitherto give no superiority to Peter above the rest: onely they shew that the Church is builded *non super Petrum, sed super petram: not upon the person of Peter, but upon the Rocke:* and vpon what rocke? namely, vpon that Christ Iesu whom Peter confesseth to bee the Sonne of the living God. For that confession of Peter concerning Iesu to be that Christ the Son of the living God, is the rocke whereupon the Church is builded: for (as S. Paul expoundeth and affirmeth) *Other foundation can no man lay, but that which is laid already; namely, Iesu Christ.* And in another place he saith expresslie, *that that rocke was Christ.* And Christ himselfe affirmeth likewise, *that bee that heareth his words and doth them, is likened to one that buildeth his house upon a rocke: stowing thereby, that bee, and his words and Doctrine, bee the rocke, against which the gates of hell shall never preuale.* Agreeable whereunto speaketh Saint Paul againe when hee saith, that the Church is builded *upon the foundation of the Prophets and Apostles, Christ Iesu himselfe being the head stone in the corner.* Where then shall wee finde that Peter was made Prince of the Apostles, to rule ouer all the rest, as the Pope now doth? The Papists answere, that in the next words, when Christ gaue vnto Peter by speciall name, the keyes of binding and loosing, hee thereby made Peter the Prince and vnuerfall Bishop of the whole Church. But hereunto I say, that Christ therein gaue no authority more to Peter, then to the rest; that at this time the keyes were not giuen to him, nor to the rest, onely there was a promise that they should

1.Cor. 3.11.

*1.Cor. 10.4.
Mat. 7.24.*

Ephes. 2.20.

Mat. 16.19.

should be given: for the words be not in the present tense,
De tibi, I give unto thee: but in the future tense, *Dabo tibi,*
I will give unto thee: which promise of Christ was afterward truly performed; & when it was performed, the keyes, that is, the power of binding and loosing sinners, was given not onely to *Peter*, but to *Peter* and all the rest together, as Saint John in his Gospell cleerely declareth and auoucheth. Now because *Peter* was the man that gaue answere for himselfe and the rest, therefore our Sauiour Christ spake personally vnto *Peter*, and so both *Cyprian* and *Augustine* doe expound and declare it. Otherwile, neither in the promise of the keyes, nor yet in the receipt of the same, did *Peter* receiuie any more authority or superiority then the rest of the Apostles did. I grant hee was also *primus*, because he was of the first that was called to the Apostleship; or because hee was the first of all the Apostles, that confessed Christ to be the *Messias* and Sonne of the living God; or because he was readiest always to speake and answere. But all this doth not prooue that hee had authority ouer the rest, or a larger commission then the rest. Yea, the words of their commission doe shew the contrary, namely, that they had all equall authority: for it was thus made vnto them all indifferently, and without putting a difference, namely, *Go ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to obserue all things whatsoeuer I have commanded you*, Matth. 28. 19, 20. Runne ouer all that remaineth written, and you shall finde that *Peter* was one of the twelue, equall with the rest, and their fellow, but not their Lord. Where was *Peters* superiority, when *Paul* reprooued him to his face? Galat. 2. 11. when being accused, he pleadeth no priuiledge, but for the clearing of himselfe, and satisfaction of others; he answereth to that accusation? Where was *Peters* authority ouer the rest, when the rest sent him and *John* vnto Samaria? Acts the eleventh Chapter, the third and fourth versies: and also in Acts the eighth Chapter, and the fourteenth verse. In that hee went at their sending, he plainly sheweth that hee had no principality

pality ouer them. Where was his preminence or authority, when in a Councell held at Ierusalem, where the Apostles were, yet not Peter, but James ruled the action, and according to his sentence was the decree made, Act. 15. 13, &c? Yea, I say moreouer, that when there was contentions amongst the Apostles, who shoulde be chiefe amongst them, Christ told them plainly, *that Kings of Nations shalbeare rule over their people, and that great men under those Kings might likewise exercise authority ouer other, but so might not they doe one ouer another, Luk. 22. 25, 26, &c.* But the greatest amongst them shoulde bee as the least, and as a servant: yea, shoulde bee the least, and shoulde bee a servant, as is declared in Mat. 20. 25, 26. and in Mark. 10. 42, 43.

If the greatest must be as the least, what authority hath he aboue the least? For then hath the least as great authority as the greatest: that is, they haue all euall authority. I thinke therefore what the Pope and Papists meane, contrary to the tenour of the Commission of Christ, contrary to the practice of Peter himselfe, and contrary to this decree made by Christ of their equality, to say notwithstanding that Peter was prince of the Apostles, and had authority ouer them all: when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed, nor had any authority ouer them, more then the rest had ouer him, and consequently the Pope of Rome can never claime that, as successor to Peter, which was never in Peter his supposed predecessor.

The Papists perceiving that the Scriptures make nothing for them, but against them, (because they would haue the matter coloured with some antiquity, or shew of antiquity at the least) haue devised some counterfeit and forged Authors, (as *Anacetus*, and *Anicetus*, and such like) to speake something for them. But the falsehood of all those, is discouered by other writers (if they be well marke^d). In Cyprians time it was deemed a matter odious for any to take vpon him to bee Bishop of Bishops, as appeareth by that voyce which he cryed in the Councell of Carthage. It was likewife decreed in the Africane Councell, that

that none should be called Priest or Priests, or Arch-priest, or any such like. The Councell of Nice ded decree, that the Bishop of Rome should keepe himselfe within the compasse of his prouince, and not excede his bounds; as likewise the Bishop of Antioch, Ierusalem, and Constantynople were to doe the like. Other Councils did affirme as much, (which because they are sufficiently knowne, I neede not to recite.) But they all shew, that at those times the Bishop of Rome had no greater iurisdiction then within his owne prouince, and that hee could not meddle within the prouinces of other Bishops. And Hierome of his time saith, that the Bishop of Eugubium, or any other the least See, is equall to the Bishop of Rome. The title of Vniuersall Bishop, was much desired of John Bishop of Constantinople, and much contention there was about it: but it was never obtained of the Bishop of Rome, vntill the time of Boniface the third, who procured that title of Phocas that wicked Emperour of Rome: after which, the Bishops of Rome never ceased still to augment their dignity, and increase the pride of the Romish See. And even at the very first time when John Bishop of Constantinople, sought to get that title of vniuersall Bishop to his See, Gregory, then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could be no lesse then Antichrist, whosoeuer did take vnto him that title. First therefore it is manifest, that vntill the time of Gregory, Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and Boniface the third, was the first Bishop of Rome that got this title, which was about sixe hundred yeeres after Christ. And besides, how will the Bishop of Rome that now is, auoyd himselfe to be Antichrist, sith by the expresse determination of Gregory, Bishop of Rome, his predecessor, hee is condemned for Antichrist, in as much as hee hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, usurping the prerogatiue title of Christ Jesus? But the Pope saith, that though hee claime thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise then

Hieron. ad
Eusebium.

Vide Greg. lib.
4. epist. 32, 34,
36, 38, 39 &
lib. 6. epist. 10,
28, 29, 30.

then a Ministeriall head, & to be Christ's Vicar on earth. But why will he be so arrogant as to challenge this title, without lawfull conueyance made vnto him from Christ, which he cannot shew? For who dare take vpon him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Againe, the Church of Christ, on earth being as a chaste spouse of her husband and head Christ Iesus; neither can, nor ought to acknowledge any other for her head, then that her husband to whom she hath plighted her troth. Lastly, there can be no successor, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his owne words; *Bebold, I am with you to the end of the world*, Mat. 28. 20. And therefore he can haue neither successors nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide & gouernour of the Church in his roome, Ioh. 14. and 15, and 16. For no man mortall is appoynted therunto I conclude therfore, that for al these causes, the Church of Rome cannot possibly bee the true Church.

*Against iustification by
works.*

7 The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but faith, that mens workes be meritorious, and to them partly is iustification to bee ascribed: and so they make mens imperfect workes to bee causes of saluation, which is a grosse error, euen in the foundation or fundamentall poynt. Saint Paul saith, *That all are iustified freely by his grace*, Rom. 3. 24. If they bee iustified *gratis, freely* (as hee affirmeth) then are they iustified without any desert of theirs. And Saint Paul setteth downe this Axiome in the conclusion, *We hold that a man is iustified by faith, without the works of the Law*, Rom. 3. 28. And the Apostle in very many places (whereof mention shall bee made hereafter) doth expressly exclude workes from being any causes of our iustification: for indeed they are the effects thereof. And therefore it appeareth to bee a true position, that *faith onely doth iustifie*, inasmuch as iustification is (in the sight of God) imputed to our faith, not to our workes; For *Abraham believeth God, and that was im-*
pnsed

puted to him for righteousnesse, as Paul speaketh, Rom. 4.8.
And he sheweth that Abraham was not iustified by workes
before God : for if Abraham were iustified by workes, then
should he haue wherein to glory, but not before God : and be-
cause he had not wherein to glory before God, therefore
he was not iustified in the sight of God. I grant, that Saint
James in his second chapter doth say, that *Abraham was
iustified by his workes, when hee offered vp his sonne Isaac at
Gods commandement.* And likewise that hee faith, that *a
man is iustified by workes, and not by faith onely.* But before
whom is he iustified by workes? Not before God, but be-
fore men ; that is to say, his workes doe declare vnto men
that faith whereby he is iustified before God. And that this
is the meaning of S. James, may appeare by that his saying
where he saith, *Show unto me thy faith by thy workes : thou
saiesst thou hast faith, that is not enough, thy words doe not
proue it, thy workes will : therefore (faith he) show mee thy
faith by thy workes.* This word (*Show me*) doth manifest what
manner of iustification hee speaketh of, namely, that hee
speaketh of a iustification before men. For it is God that
respecteth the faith of a man, whereby onely bee is iustified
in his sight : and it is men which respect the workes, where-
by indeed they testifie vnto the world their faith to bee
good before God. For (as Saint James saith truly) *faith
without workes is but a dead faith, and not good, nor sound,
nor auailable.* But faith and workes must goe together :
and indeed where a true faith is, there good workes will
shew themselves as the fruits thereof. And thus Paul and
James are to be reconciled ; which thing Thomas Aquinas
a schooleman of the Papists doth himselfe plainly testifie,
saying, that Christ Iesus doth iustifie *efficiunt*, effectually ;
Faith doth iustifie *apprehensio*, by taking hold of Christ :
and good workes doe iustifie *declarative*, that is, doe de-
clare vnto men their iustification before God. And so it is
cleere, that howsoeuer a true faith cannot bee without
workes, as fire cannot be without light and heate : yet our
iustification before God is to bee imputed to our faith, not
to our workes : as warmth is to be imputed to the heate of

the fire, not to the light of the fire. For so saith S. Paul exprestly, *That God imputeth righteousness without workes*, Rom. 4.6. And againe, *That it is by grace, not of workes*, Rom. 11.6. And againe, *Not of workes*, Rom. 9.11. Againe, S. Paul telleth the Saints at Ephesus, that *God hath ordained men to walke in good workes*; yet hee saith that they may not trust to be saued by them: for hee affirmeth, and assureth them, *That they are saued by grace, and not by their workes*, Eph. 2.8, 9,10. Againe, he speaketh in the person of himselfe, and of all the children of God, and faith, *that wee are saued not by workes, but by his predestination and grace*, 2.Tim.1.9. And againe, *God is our Saviour, not for any workes which wee have done, but according to his owne mercy he bath saued vs*, Tit. 3.5. And diuers other like places be. Wherefore Saint Hilary hath these very words (which we hold) *Sola fides iustificat*: *Faith only doth iustifie*. And Ambrose, among other sentences hath this: *Non iustificari hominem apud Deum, nisi per fidem*: *That a man is not iustified before God, but by faith*: which is as much, as *Faith onely doth iustifie before God*. Saint Basili doth say, *that this is perfect and sound rejoicing in God, when a man doth not boast of his owne righteousness, but knoweth that hee wanteth in himselfe trae righteousness, and that he is iustified by faith onely*. And Gregory Nazianzen saith, *that to believe only, is righteousness*. And therefore it is evident both by the exprefle testimony of the Scriptures, and of the Fathers, that we hold the truth in this behalfe, and that the Church of Rome is in a maruellous errour. It is true which is written, *that every man shall be rewarded according to his workes*: because the faith of men is esteemed and estimated by their workes, as the tree is knowne by the fruite: But there is no text of Scripture to shew, that any man is saued propter merita, for his works or merits; but many texts of Scripture to the contrary, as before appeareth. For when we haue done all that we can, yet wee must say (as Christ commandeth) *Wee are unprofitable seruants*, Luk. 17.10. And therefore the Papists, which teach works meritorious, yea works of supererogation auailable to salvation, as well for others as for themselues, hold not the right

Hilari. in Mat.

cap. 8.

Ambr. in Rom. 3.

right faith, and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following: The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is prefigured in the Reuelation of Saint *John*. Ergo, it is impossible that the Church of Rome should be the true Church: for the Church of Anti-christ (though it boast neuer so much) cannot bee the true Church, though it would faine be so accounted; as many an harlot desireth to be reputed an honest woman.

1 One marke of that Antichrist, *Paul* sheweth to be this, 2. Thes. 2. 8. *That he shoulde exalte himselfe aboue every one that is called God:* he doth not say, aboue God, but, aboue every one that is called God, Joh. 10. 34. Now those whom the Scripture calleth gods, we know to be such as be the Judges and Magistrates of the earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsased (in Scripture) this high and honorable title of gods. That the Pope of Rome is such a one as doth exalt himselfe aboue any such god of the earth, namely, aboue all Princes and Magistrates, is a thing so well knowne, as I need not to proue it: himselfe by his wicked practices, and his Iesuites, Seminaries, and Priests, doe in their booke manifest the same vnto the world.

2 Another marke of Antichrist *Paul* setteth downe to be this, namely, 2. Thess. 2. 4. *That he shoulde sit in the Temple of God, as God, shewing himselfe to be God.* And I pray what doth the Pope else, but sit in the Temple of God, as God? when claiming the Apostolike See, he taketh vpon him to be the head of the Church, and to rule as hee list: to erect Princes, and to depose them againe from their Thrones: *that he cannot erre: that he can forgive sinnes: matters that belong particularly to God, and to no other.* What doth he else but by these demonstrations shew himselfe to be God, in so much as hee arrogateth to himselfe most proudly, the authority of God himselfe? which things the sixth booke

of the Decretals, the Clementines, and the Extravagants doe abundantly testifie. For these men were not content with that which Angelicus wrote in his Poetry, the beginning whereof is; *Papa stupor mundi: The Pope is the wonder of the world: Nec Deus es, nec homo, sed neuter, & inter utrumque: Thou art not God, ne art thou man: but neuter, mixt of both.* But these Popes were bold to take vnto themselues the very name of God, and to accept it, giuen of others; according as Pope *Sixtus* the fourth, when hee should first enter into Rome in his dignity papal, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the City he should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him:

*Orāclo vocis mūndi moderaris habenās,
Et meritā in terris, crederis esse Deus.*

By Oracle of thine owne voyce the world thou gouern'st all:
And worthily a god on earth men thinke, and doe thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him much more then Luciferian pride (howsoeuer (to deceiue the world with words) he calleth himselfe *seruus seruorum Dei*, a seruant of the seruants of God) that he exalteth himselfe aboue God himselfe, and his worship: for he taketh vpon him to be aboue the Scriptures, and to dispence with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and revealed therein) will not doe, for he and his Word will not be contrary. Againe, hereby it is manifest that he exalteth himselfe aboue God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods Lawes, then for one that breaketh any the least constitution of the Pope. Moreouer, hee claimeth authority in three places: Heauen, Earth, and Purgatory; and that is the reason hee weareth a Triple

Crowne:

Crownes so that by this account and claime, hee hath more and larger extended authority then God himselfe: for such a third place as Purgatory is, he knoweth not of. And what doe these things but manifest him to exalt himselfe euen aboue God, and all that is worshipped?

3 Antichrist is described to be such a one as should come in lying signes, and false miracles and wonders, 2. Thel. 2.9. (*whereby, if it were possible, he would deceive the very elect.*) And that this is verified in the Pope, and Popish Church; as all men know that haue been acquainted with their knaueries, deceits and frauds; so let their *Aurea Legenda*, and booke of *Trophees* testifie to the whole world.

4 Saint Paul, 2. Thel. 2.8. sheweth by his name, that hee that he speakest of, should be *lawlesse*, that is, *a lawlesse person, or one subject to no law*; which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane: for he claimeth to be aboue them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse vpon the Decretals doth testifie, saying thus of the Pope: *Legis non subiacet nullus*; that is, *Hee is not subject to any law*. What is this else but to bee *lawlesse*, a lawlesse person, euen the very same whom Saint Paul speaketh of?

5 S. John in his Reuelation doth pourtray Antichrist and his seat, by the name of *the great whore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth haue been drunken with the wine of her fornication*. This woman is that great City, which had dominion ouer the Kings of the earth, at the time of this Reuelation, as S. John expresa affirmeth, Reuel. 17. 18. It is well knowne, that there was then no other City which raigned ouer the Kings of the earth, but onely Rome: and therefore Rome onely is, and must needs be the seate of Antichrist: for no other can be by this euident and plaine description of Saint John: for Rome was the onely City of the world that raigned ouer the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first beast (namely, of the Romane Empire Civil) is altered & changed into an Ecclesiasticall & Roman Empire.

6 Saint John in his Reuelation, 13. 11. saw a beast rising out of the Earth, which had two horns like the Lambe, and he spake like the Dragon: and then al that is spoken of this beast, doth fitly and only agree to that man of Rome, the Pope; who though in shew he were the Lambe: for what is more mild or humble, then to call himselfe, The seruant of the seruants of God? Yet indeed he playeth the part of the Dragon, or Diuell, hauing learned this cunning of Satan; who though he be never so bad a spirit, yet will transforme himselfe into an Angell of light, to deceiue soules, 2. Cor. 11. 14. as the Apostle sheweth. But here is wisdom, saith John in that Reuelation: Let him that hath any wit, count the number of the beast, for it is the number of a man, &c his number is 666. Now because the number of this wicked Beast containeth six hundred sixtie and sixe, Irenæus thinketh, that this Antichristian beast should be ~~Latino~~, that is, a man of Italy, for the number of the Beast is set downe in great letters, and this Greeke word (*Lateinos*) doth make vp the iust number of six hundred sixtie sixe, which is the number of the beasts name. If any doe thinke, that though this Reuelation were written in Greeke, as being the more knowne and common language, yet that it was vtred to S. Job. in hebreu, because the Hebrew tongue is the holy tongue: & that John himselfe was an Hebrew or Iew by nation, and that likewise diuers Hebrew words are found in the Reuelation: (whose opinion is not vnlikely, but very probable) then let him seeke out an Hebrew word which containeth that iust number, & herein he need not search far, or to study much vpon the matter: for the Hebrew word *Romijth*, (that is, *Romanus, a man of Rome*, in English) doth in those Hebrew letters containe the iust number of six hundred sixty sixe, which is the number of the name of that Antichristian Beast. And so by the number of the name to be accounted, either by Greeke letters, or by Hebrew letters, it is perfectly agreeing to that *Man of Rome*, the Pope. All the markes agreeing to Antichrist (whatsoeuer they be) are found fully and only accomplished in the Pope; and therefore there is no doubt but hee is that notable Antichrist, of whom *Paul*, and *Saint John* in his Reuelation do testifie.

testifie ; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is iustly forsaken, and for euer to bee forsaken of all Christians, as they tender their saluation in Jesus Christ : to whom onely they haue betrothed them-selues, and to whom they must remaine constant for euermore ; which God grant vs all to doe. Amen.

CHAP. VI.

Against Schisme, and Schismatycall Synagogues.

Many there bee, who of a godly and zealous minde, doe in good sort seeke Reformation, and for that Church-gouvernement, which Christ himselfe hath instituted in his Church, whom I neither dare, nor doe reproue : others there be, that seeke reformation amisse, with venomous and flanderous tonges, railing, and reviling against those which withstand it ; which things doe neither grace them-selues, nor yet the cause which they would preferre : othersome there be, who to make the cause of reformation odious, doe say, that it abolisheth her Maiesties supreme government and authority in causes Ecclesiasticall. I would wish all men to speake the truth, and to seeke the preferment of Gods truth, in a dutifull, peaceable, and charitable sort. Let the cause be made no worse then it is. For my part, I desire no more then every Christian ought, namely, that the truth of God should carry the preminence, whatsoeuer it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another : for so would this controuerſie sooner come to an end, and the more speedily bee decided. Others there bee, who for that in so long time they cannot see their desired discipline and Church-gouvernement to be established, runne from our Church, and make a schisme and separation from

vs, erecting discipline by their owne authority, condemning our Church to be no Church, that they may make their detestable Schisme the more allowable: these are the Brownists and Barrowists, who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vnto vs any Church in England, but themselues. But they (for against them I deale) and you must vnderstand, that a Church may be, yea a true Church may be, and is, though it haue neither Elders, nor Deacons, nor Discipline in it. For we reade in Act. 2. versl. 41, 42, 43, 47. of an assembly of people at Ierusalem, that received the Word of God, and beleueed, and which are expressly called a Church, (and who can, or dare deny them to be the true Church of God, ffor the holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected: for they were not erected till afterward. And therefore a true Church of God may be, though as yet it haue not these; for this desired discipling is not an essentiaill part of the Church: for it doth resemble the wall of a City, or an hedge or ditch about a Vineyard; & it is a City, though the wall be wanting, and it is a Vineyard, though the hedge or ditch be wanting: though so much the lesse fortified, I grant. In as much therfore as we haue the preaching of Gods holy word, & the right administration of the Sacraments (which bee the essentiaill markes of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in doctrine, and discipline some, and yet the Churche where they be, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought & borne into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers belly) is no man: for the one commeth vnorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not proue him to bee no Minister: neither doth any other

Note.

other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say, we do not only want the right discipline, but we haue also put a wrong discipline in the place therof. But what of this? The Note.
error then, I confesse, is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Jesus the life and soule of the Church, and is ready to reforme her error, whensoeuer by good prooife it shall be manifested vnto her. In the meane time their argument is nothing worth: for if a man lose a leg or arme, yet none will deny him to be a man, for all this blemish or defect; yea, though he put a wodden leg in stead of his leg which he wanteth, yet he remaineth a man still; because his principall parts remaine. So though we want that discipline, yet we haue the Principall parts of the Church, namely, the right preaching of the Word of God, & administration of the Sacraments, & therefore a true Church of God vndoubtedly. And if wee haue a true Church, though not a perfect Church, let the Brownists and Barrowists consider from whence they are falne: for if the Church of Christ be the body of Christ, as S. Paul affirmeth; what do they else but by their Schisme and separation, rent themselves from the body of Christ? and then let them remember whose members they be, vntill they be re-united. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prooue it, which neither they, nor all the world shal do. To say (as they say) that a set forme of Prayer vsed in the Church, & exhibited vnto God, the prayer being framed according to the rule of Gods Word, is Idolatry, is detestable. For by as good reason they may condemne all prayer made to God by the Preacher or Pastor of the congregation; which they will not doe: and besides, all the reformed Churches in Christendome haue a set forme of publike prayers for publike meetings and congregations.

They say, that wee obserue Saints dayes, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints, else haue they no reason.

son to charge our Church with Idolatry (as wickedly they doe) for the Statute it selfe doth expresse, that our Church doth call them Holy-dayes, not for the Saints sake, but for the holy exercises vied vpon them in the publike assemblies. Againe, true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto ; but to say therefore we doe dedicate Churches vnto them, is very ridiculous. For when we call Saint *Peters* Church, or Saint *Pauls* Church, it is but to distinguish them from other Churches by their names. In *Abessie* there was a place which bare the name of *Mars*: and S. *Luke* in Act. 17. calleth it Mars-street : will any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore he dedicated that place to that Heathen god of battell ? None I thinke will be so wicked or absurd.

Moreover, It is true that wee obserue fasting dayes : but therein we obserue no Romish fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternall life (as the Papists do.) But the politike lawes of this Land, which appoynt that men shall not eate flesh vpon certain daies, do it in respect of the Common-wealth, as to maintain Nauigation so much the better, and for spare of the breed of young cattell ; appoynting moreover a penalty for such as shall take the dayes to be obserued, as meritorious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they haue foolishly departed : for how imperfect a Church soever it be (whose imperfections God cure in his good time,) yet shall they never be able to shew otherwile, but that the Church of England is the true Church of God, from which it is vtterly unlawfull to make a separation. God forgive vs all, and reconcile vs vnto him.

Amen.

FINIS.